

A Clear and Compendious
HISTORY
OF THE
Gods and Goddeffes

AND THEIR
CONTEMPORARIES,
WHETHER
PATRIARCHS, EMPERORS, KINGS,
PRINCES, PHYSICIANS, HISTORIANS,
POETS, &c.

WITH THEIR
ALTARS, ORACLES, SACRIFICES, and
TEMPLES.

Taken from the Fathers of the Church, and
the *Greek* and *Latin* Poets and Historians,
ancient and modern.

For the Use of **SCHOOLS.**

By **DAVID WATSON, A. M.**
Of St. Leonard's College, St. Andrew's.

Frustra fit per plura, quod potest fieri per pauciora.

It is Foolishness to multiply Gods, when there is but one;
and that God all-sufficient, omniscient, and omnipotent.

L O N D O N:

Printed for the **AUTHOR**; and Sold by **JOHN WARD**,
at his China-shop, the *Golden Tea-Kettle*, and *Four*
Coffins, near *Surrey-street*, in the *Strand*; and by all the
Bookfellers in Town and Country. 1752.

I Have perused the Book intituled,
*A compendious History of the
 Gods and Goddeses, taken from the
 Fathers of the Church, and the Greek
 and Latin Poets,* by DAVID WATSON,
 M. A. of St. Leonard's College,
 St. Andrew's, Scotland; and I think
 it, as far as I am capable of judg-
 ing, well executed, and proper to
 be introduced to the Use of Schools.

April 13,
 1752.

WILLIAM REYNER,
 Subdean of St. Paul's.

PRESENTED
 BY
 THE HOUSE
 OF
 COMMONS

TO the RIGHT HONOURABLE
PHILIP Lord SHELFORD,
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One of His Majesty's Most Honourable
PRIVY COUNCIL.

MY LORD,

FEW Families in *Great Britain* can, for four hundred Years past, produce such a Number of Worthies, as your Lordship's.

Philip Earl of *Chesterfield*, your Lordship's Grandfather, endeavoured all he could, by gentle Means, to heal the Breaches between King *Charles I.* and his People, and prevent the Irruption of a Civil War: And when that could not be done, his House at *Shelford* was a Garrison for the King, under the Government of his Son *Philip*, who lost his Life in Defence thereof, on the 27th of *October* 1645, when the Rebels took it by Storm; which afterwards they burned to the Ground.

The Earl himself, with one of his Sons, three hundred Gentlemen and Dependants, seized on the City of *Litchfield* for the King: Your Lordship's Grandfather died during the Usurpation on the 12th of *Sept.* 1650.

DEDICATION.

MY LORD,

As it is the Interest and Advantage of Writing to transmit Virtue to Posterity; so is it the Policy of the Pen to make a Party for its Productions; by engaging in their Cause, some worthy Person universally honoured and beloved; whose admired Character may add Value to the Work, and take off all Imputation of Flattery from the Author.

Your Lordship's particular Attachment to Learning and Letters, and the promoting of any Thing that may conduce to the Instruction of Youth, in the present and succeeding Generations, encourages me to seek the Honour of your Lordship's Patrociny, to this *History of the Gods, &c.* hoping that your Lordship will accept of the Author's Sincerity, and regard that more (on which he lays more Strefs) than the Merit of his Work, being, with the utmost Respect,

MY LORD,

Your Lordship's most obliged,

and most obedient Servant,

D. WATSON.

The P R E F A C E.

BY the Perusal of this small Treatise, the Readers, both young and old, will see an innate Idea of Man, an indelible Character stamped upon his Nature, that he is not the Author or Cause of his own Being, that his Existence is from God. But the dark, lapsed or fallen Estate of Mankind, grasping at the Shadow for the Substance, made them worship the Creatures in place of the Creator, God blessed for ever.

I shall therefore give here a clear and compendious Account of the Rise, Success and Progress of Idolatry, from the Creation to the Flood of *Noah*; from the Flood to the Dispersion at the Tower of *Babel*, and from the Dispersion to the Time of *Julius Cæsar*.

St. *Epiphanius*, in his Book of Idolatry, distinguishes the ancient Religion into four: *Barbarism*, which continued from *Adam* to *Noah*; *Scythism*, from *Noah* to *Serug*; *Hellenism*, and *Judaism*, which commenced under *Abraham*.

The first Origin of Idolatry must be referred to the Time of *Enos*, when they began to study the Motion of the Stars, and of the heavenly Bodies, and reckoned them created by God, to govern the World. They imagined that God had set them in the Heavens to make them partake of his own Glory, and serve him as his Ministers: whence they concluded that it was their Duty to give them Honour. Upon this Foundation they began to build Temples to the Stars, to offer Sacrifices to them, and

to prostrate themselves before them, in order to obtain Favour from him who had created them; and this was the first Origin of Idolatry. In Time, certain false Prophets arose, pretending to be sent from God; and that they had Revelations for appointing such and such a Star to be worshipped: Nay, for ordaining Sacrifices to be offered to the whole Host of Heaven; and they made figures of them, which they exposed to be publickly worshipped; thereupon they began to set up their Representations in Temples, under Trees, and upon the Tops of Mountains. They flocked together for their Adoration, and the Prosperity they enjoyed was attributed to the Worship they paid to them. Hence it came about, concludes *Maimonides*, that the Name of God was entirely banished from the Mouths and Hearts of Men. This brought the Flood upon the World in *Noah's* Time.

Noah, after the Flood, survived the Introduction of this Abuse, nor was he able wholly to correct Man's false Biass, to seek after sensible Objects of Worship; and even in his Lifetime (for he died not till about the Time of the Birth of *Abraham*) Idolatry was widely diffused over the Earth.

After the Dispersion which succeeded the Confusion of *Babel*, *Epiphanius* is of Opinion, in his Book of Heresies, that *Terah*, *Abraham's* Father, was the Founder of it. *Nimrod* is he to whom at this Æra, the Origin of Idolatry is commonly ascribed; and that he introduced the Worship of Fire. The City *Ur*, was so called, because there the Fire was worshipped.

worshipped. It is no Doubt that in the Family of *Ham* after the Dispersion, we are to look for the true Origin of Idolatry. The unfortunate Children of an accursed Father were the first who forgot the wise Councils of *Noah*, and following the Propensity of their own Hearts, and abandoning themselves to their Passions, sought out for sensible Objects to whom they might offer superstitious Worship. As the Sons of *Cham*, *Canaan*, and *Mizraim*, settled; the one in *Phœnicia*, the other in *Egypt*; these are the two Kingdoms after the Dispersion from whence Idolatry took its Rise.

I believe it began much later in Countries peopled by the Descendants of *Shem* and *Japhet*. From *Phœnicia* and *Egypt* Idolatry came to *Greece*, and from *Greece* to *Italy*. The Custom of deifying Men was propagated from *Egypt* to the other Nations; and we find, that the *Chaldeans*, much about the same Time, raised their *Belus* to the Order of the Gods. The *Syrians*, *Phœnicians*, *Greeks* and *Romans*, all of them imitated the *Egyptians* and *Chaldeans*; and Heaven, as *Cicero* observes, was soon peopled with deified Mortals, which was likewise true in another Sense; since, upon their Deification, they gave out, that their Souls were united to certain Stars, which they chose for their Habitation. Thus *Andromeda*, *Cepheus*, *Persius*, and *Cassiopeia*, made up the Constellations that bear their Names; *Hippolitus* the Sign of the Charioteer; *Esculapius* the Serpent; *Ganymede*, *Aquarius*; *Phaeton*, the Chariot; *Castor* and *Pollux*, *Gemini*, or the Twins; *Erigone* and *Astræa*, *Virgo*; *Mer-*

A 4
galos,

galos, or rather *Venus* and *Cupid*; *Pisces*, or the Fishes; and so of others.

Aeneas, surnamed *Jupiter Indigites* (as you will see in the History) had a Chapel erected to his Honour upon the Banks of the River *Numicus*; *Janus*, *Faunus*, *Picus*, *Evander*, *Fatua* or *Carimenta*, *Acca Laurentia*, or *Flora*, *Matuta Portumnus*, *Mania*, *Anna Perenna*, *Vertumnus*, *Romulus*, and after them the twelve *Cæsars*; all of them had Temples or Chapels, and were worshipped as Gods and Goddesses.

Since I was oblig'd by my Plan, to follow the Order of the Alphabet; I would advise my Readers, after they have perus'd the Preface, to read *Fables*, and the several Kinds of them (which is the first Article in the Letter F) before they read *The History of the Gods and Goddesses*.

The Metempsychosis of the *Ægyptians*, that is, the Belief of the Transmigration of Souls, was the Reason of their worshipping Oxen, Dogs, Cats, Serpents, Fowls, &c. because they believed that the Souls of the Dead possessed those Animals; but the *Greeks* and *Romans* did not imitate them in this stupid kind of Idolatry.

My chief Design in writing this History, is for the Young; and being fully convinced, that nothing ought to be laid before Youth, but what incites to Morality and Virtue, therefore I have not said any Thing of the Crimes, Faults, or Vices of the Gods and Goddesses. When they come to Maturity of Age and Judgment, it is then Time enough to read of them in the Historians, Poets, and other Classick Authors, which they may do with less Hazard of depraving them in their Morals.

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It is fit I should say something here of the Theogony of Men and Women, their being made Gods and Goddeſſes. First, the Ambition of Emperors and Empereſſes, of Kings and Queens, of Princes and Princeſſes, to be revered and reſpected on the one Side ; and the Flattery of their Subjects to worship and honour them both while living and dead on the other hand. Secondly, at the Beginning they worshipped Wood and Stone without any human Shape ; but Painters, Potters, and Statuaries, after these Arts were brought to Perfection, and that they painted, formed, and hewed them, with all the Parts of a human Body to the Life ; this was another Reason that gave Success to Superstition and Idolatry. The Heathens said they adored them, because they believed the God resided in them. In a Word, every Emperor, King or Prince's Palace was called Heaven ; their Meat and Drink were Nectar and Ambrosia ; every Stranger or Friend they entertained at their Table, was said to feast with the Gods. Two learned Clergymen have written a History of the Gods and Goddeſſes for the Use of Schools ; when I read them both, to my great Surprise, I found both silent, as to the Oracles of the Gods and Goddeſſes. Whatever Advantages the Heathens proposed to Mankind, by deifying their Kings, Queens, Princes and Princeſſes ; we see they expected more Advantages from them when they were in Heaven, than when they were upon Earth. This was done by the Responses of the Oracles. Nothing was more famous than these Oracles ; they were consulted not only for im-

portant Enterprizes, but even merely in Affairs of private Life. Were they to make Peace or War, to enact Laws, to reform States, to change the Constitution; in all these Cases, they had Recourse to the Oracle by publick Authority; again, in private Life, if a Man had a design to marry, if he was to enter upon a Journey, or, in short, whatever Business he was to undertake, was he sick and out of Order, he went directly to consult the Oracle. Mens Desire of knowing of Futurity, of securing the Success of their Designs; that Curiosity that is so deeply rooted in human Nature; all these led them to consult the Gods, who were reputed prophetick: for all the Gods had not that Character. Hence the Institution of Oracles, that Eagerness to consult them, and those immense Donations wherewith their Temples were filled; for an anxious Mind subdued with Curiosity sticks at nothing. The Silence of those worthy Clergymen, with respect to the Oracles, was the chief Motive which moved me to write the following *History of the Gods, Goddesses, &c.* for the Use of Schools; hoping that it will answer the Design the better, as that Defect is supplied, and thereby will be more useful to the Publick. The various Preparations that the Suppliants behooft to undergo, before they got their Responses, and the different Ways by which the Oracles gave them, are very well worth the Enquiry and Knowledge both of old and young.

By this small History the young Readers will see the Classics, both Historians and Poets,

Poets, *Greek* and *Latin*, frequently quoted ; which will excite in them a Desire to know them, since they learn but Parcels of them at School ; it will also make them more desirous, by their own Diligence, to read the whole, from the Beginning to the End of the Book.

Schoolmasters are very necessary Ministers to the Church and State ; they lay the Foundation, and the Universities build the Super-structure upon that which they have begun and founded. For the most part, generally speaking, the literal Interpretation is better for the Learner than the figurative, and sometimes they both must be given to the Boys ; for Example, *Cicero*, in his Book of Offices, says, *Cedent Armia Togæ & Laurea Linguae*. Arms must give Place to the Gown and Laurels to the Tongue: This is the literal Meaning ; the figurative is, The General must give the Right Hand to the Judge, and the Trophies of Victory in War to the Eloquence of the Bar. It is more noble and honourable to conquer by Reason and Eloquence, than by the Force of Arms : Therefore the General is not so honourable a Person in his Office as the Judge, who is in a manner God's Deputy upon Earth.

It were therefore to be wished, that every Parish would contribute a Sum to buy Books for a Library for the School wherein *Latin* and *Greek* are taught, that the Schoolmaster may be enabled to give a Prolection to the Boy, upon every Book, which he puts in his Hand to learn, for there is no working in any kind without Tools and fit Instruments ; let

him have therefore in the School Library *Stephanus's Thesaurus Linguae Latinae*, *Constantine's Greek Dictionary*, *Fabritius's Thesaurus Linguae Graecae & Latinae*, *M. Le Clerk's Bibliotheca Universalis*, *Puffendorf's Introduction to the History of Europe*, with a good Edition or Commentator upon each of the Classics or Books taught in the School. If the Collection of the Parish is not sufficient to buy the Books which are necessary, the Minister of the Parish will not refuse to preach a Charity Sermon once a Year, till such Time as the School Library is fully furnished with Books necessary for that Purpose.

The only Way to teach Boys the *Latin*, *Greek*, *French*, or *Italian* Tongues, will be to teach them first the Grammar of their Mother Tongue; for the Art of Grammar is the same in all Languages, *mutatis mutandis*; the Pronunciation and Idiom of one Language, will make some Rules in the Grammar of one Tongue which is not in the other; but the Art and Essentials of Grammar will appear in every one. If this Method be taken, a Boy will learn more in the half of the Time, than is usually taken to teach him.

I can make out five regular Declensions, and four regular Conjugations, besides irregular ones in both, out of the *English* Tongue. In the governing part of the *Syntax* of it, the Preposition *to*, for the Dative Case, is for the most part suppressed; we say, give me, I gave you, I gave him. This appears in the *Latin*, *da mihi, dedi tibi*; when I say, Teach me Grammar, *Doce me Grammaticam*, I find, *me* and *Grammar*, are in my Mother Tongue
both

both Accusatives. A regular *English* Verb consists only of three Words; *love, loved, loving*; all the Times in the Moods and Tenses are made of these three Words, by the Addition or Assistance of the auxiliary or helping Verbs, *to have, to be, can* or *could, shall* or *should, will* or *would*.

We are in a great Mistake in explaining the future Tense by *shall* or *will, Amabo, I shall* or *will love*. A Boy here may think that *shall* or *will* are synonymous; but if we say, *I shall* upon Command, *I will* upon Choice love; here a Boy will see the different Meaning of these two auxiliary Verbs.

It will also be to the Advantage of Boys to be taught the Art of Reasoning at School, for the knowing the Operations of the Mind, as to Apprehension and Judgment, will greatly contribute to advance their Studies at the University, and be of great Service to them in any Handicraft, or other Employment they shall follow, to live by. To know a true Syllogism from a Sophism puts a Boy or Man upon his Guard, that in Reasoning they cannot be easily imposed upon, I can recommend no better Book for this Purpose, than Dr. *Watts's Logick*, or *Duncan's Elements of Logick*; they are clearer, fuller, and easier to be learned, than the *Ars Cogitandi*, or *L'Art de bien Penser* of the French.

I design, if it shall please God to bless me with Health, to write of the Art of War; of the Art of Navigation and Ship-building; of the Art of Trade and Commerce; the encouraging of which will bring Wealth to our Coffers, make us respected by our Allies, and
feared

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feared and dreaded by our Enemies. By the cultivating and improving of these three Arts, our Glory, Defence, and Riches depend.

The Prostitutions in the Temples of *Venus*, of old and young, of married and unmarried Women, were so scandalous and notorious, that Modesty will not allow the Tongue to express it, nor the Ear to hear it. They have need of a long Spoon who sup with the Devil, when once he has brought Mankind to the Belief, that the gratifying of their carnal Lusts, that the committing of Sin was a religious Duty, in Honour of the Goddess *Venus*, he got them into his Net. We have therefore the greatest Reason to thank God, that we are born of Christian Parents, within the Pale of a Church that is not in the least tainted with Idolatry, wherein the Means of Grace, according to our Blessed Lord and Saviour *Jesus Christ* his Institution and Appointment, are duely, fully, lawfully and regularly administered, and thereby the Hopes of Glory to the worthy Receivers, through his Merits, are inseparably annexed.

By the *Greek* and *Latin* Poets and Historians *modern*, in the Title Page, I mean the Translations of them, as *Pope's Homer*, *Dryden's Virgil*, and the Commentators on the Classics, such as *Servius* upon *Virgil*, *Torrentius* upon *Horace*, and so of the rest; for were it not for the Pains and Industry of those learned and judicious Men, a great Part of the Classics would have been dark and obscure to us, who live two thousand and some hundred years since they lived and wrote.

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AN - ALPHABETICAL

L I S T

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HISTORY

H I S T O R Y

O F T H E

G O D S, G O D D E S S E S, &c.

For the Use of Schools, by Question and Answer.

2. **W**H O was *Adonis*, and how came he to be made a God ?

A. *Adonis* was the Son of *Cynaras*, King of *Cyprus*, by his own Daughter *Myrrha*; that Princess constrained to fly from her Father's Anger (who had lain with her without knowing who she was, at a Time when the Queen had gone from her Husband to celebrate a Festival) retired into *Arabia*; where the Gods, touched with her Misfortunes and Repentance, transformed her into the Tree which bears the precious Perfume called after her Name. It was in that State she brought forth young *Adonis*, whom the neighbouring Nymphs took into their Care at his Birth, and nursed in the Caves of *Arabia*, *Adonis* growing up repaired to the Court of *Byblos*, in *Phenicia*, where he became the brightest Ornament. Here the Poets have given themselves an unbounded Freedom. *Venus*, say they, became desperately in love with the Youth, preferred the Conquest of him to that of the Gods themselves, and abandoned the Mansions *Cythera*, *Amathus* and *Paphos*; to follow *Adonis* in the Forest of *Lebanus*, where he used to go a hunting. *Mars*, jealous of the Preference given by the Goddess to that young Prince, in Revenge had recourse to the Assistance of *Diana*, who raised a Boar that destroyed *Adonis*. *Venus* coming
B to

to the Knowledge of this sad Accident, expressed all Demonstrations of the deepest Sorrow. *Vide Ovidii Morphæsiarum, librum x.*

— *Pariterque sinus, pariterque Capillos
Rupit, ut indignis percussit pectora palmis.*

In the mean Time the young Prince descended into *Pluto's* Kingdom, and inflamed *Proserpine* with the soft Passion: *Venus* ascends to Heaven to procure his Return from her Father *Jupiter*; but the Goddeffes of Hell refused to give him back. The Father of the Gods, puzzled with so nice an Affair, referred the Decision thereof to the Muse *Calliope*, who hoped to satisfy the two Goddeffes by delivering him up to them alternately: The *Hours* were sent to *Pluto* to bring back *Adonis*; and from that Time he continued every Year six Months upon Earth with his beloved *Venus*, and six Months in Hell.

M. *le Clerc*, after *Selden* and *Marsham*, having been more inclined to take this Fable from *Phurnulus*, and other Mythologists, than from *Ovid*, relates and explains it thus. *Bib. Tom. 3. Cinyrus* or *Cinyras*, the Grandfather of *Adonis*, having drunken one Day to excess, fell asleep in an indecent Posture, *Mor* or *Myrrha*, his Daughter-in-law, *Ammon's* Wife, accompanied with her Son *Adonis*, having seen him in this Posture, apprised her Husband of it: He, after *Cinyras* was become sober, informed him of what had happened, which so provoked him, that he poured out Imprecations on his Daughter-in-law, and his Grandson. Here, without going any further, says M. *le Clerc*, is the Foundation of the pretended Incest; which *Ovid* speaks of; the Poet having represented the indiscreet Curiosity of that Princess, as a real Incest. *Myrrha* loaded with her Father's Curses, retired into *Arabia*; where she abode for some time; and this again is what gave the same Poet Occasion to say, that this was the Country where she was delivered of *Adonis*, because that young Prince happened to be educated there. Some time after, continues M. *le Clerc*, *Adonis*, with *Ammon* his Father, and *Myrrha* his Mother, went into *Egypt*, where, upon *Ammon's* Death, that young Prince applied himself wholly to the Improvement of that People, taught them Agriculture, and enacted many excellent Laws concerning

cerning the Property of Lands. *Aſtarte* or *Iſis* his Wife, was paſſionately fond of him; and they lived like a Lover and a Miſtreſs. *Adonis* having gone into *Syria*, was wounded in the Groin by a Boar, in the Foreſt of Mount *Lebanus*, where he had been hunting. *Aſtarte* apprehending his Wound to be mortal, was ſo deeply affected with Grief, that People believed he was actually dead, and *Egypt* and *Phenicia* bewailed his Death: However he recovered, and their Mourning was turned into Extacy of Joy. To perpetuate the Memory of this Event, an annual Feſtival was inſtituted, during which, they firſt mourned for the Death of *Adonis*, and then rejoiced as for his being again returned to Life. *Adonis*, according to the ſame Author, was killed in Battle, and his Wife procured his Deification. After the Death of *Adonis*, *Aſtarte* governed *Egypt* with peaceful Sway, and acquired divine Honours. The *Egyptians*, whoſe Theology was all ſymbolical, repreſented them both afterwards under the Figure of an Ox, and of a Cow, to inform Poſterity that they had taught Agriculture. *Adonis* lived in the Year of the World 2530, 1470 before Chriſt, to which add 1750, makes it 3220 Years ſince his Time.

Q. Who were Contemporaries with *Adonis*?

A. *Ehud* a Benjamite, *Eumopolus* King of *Thrace*, *Acriſeus* King of *Argos*. *Jupiter* King of *Crete* was Father to *Adonis*. *Tros* at this Time builds *Troy*, and wars with *Tantalus*. *Romus* King of *Spain*. *Cocylus* the Phyſician, who cured *Adonis* of the Wound he received in his Groin from the Boar, *Cocylus* was the Diſciple to the great *Chiron* the Phyſician. No Poets and Hiſtorians at this Time.

Q. How came *Adrammelek* and *Anammelek* to be Gods?

A. The inſpired Writers frequently reproached the *Iſraelites* for worſhipping the Gods of their heathen Neighbours, and from their Writings we have the Knowledge of many of thoſe Gods, and can give the Names of ſeveral Idols that were adored in *Syria* and the adjacent Countries. Thus from the Book of *Genesis*, chap. xxxi. we learn that the *Teraphims* were worſhipped by the *Chaldeans*. *Iſaiah*, chap. xlvi. gives *Bel* a Place among the Gods of the *Babylonians*: *Jeremiah* adds *Neco* and *Sennacherib*; the ſecond Book of *Kings*, chap. xvii. takes in *Nef-*

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rock and *Succoth Benoth*. The ſame Book informs us, that *Aſhima* was the God of the *Hemathians*; *Adrummelek* and *Anammelek* the Gods of *Sepharvaim*; *Negrol*, the Idol of the *Cuthians*; *Nibbaz* and *Tartak*, thoſe of the *Hiveans*. The *Syrians* in general worſhipped *Rimmon*. 2 *Kings* v. 18. *Baal, God*, *Joſhua* ii. and the Gods of the Mountains. We read in the Book of *Numbers* that *Baal-Pegor* was the great Divinity of the *Midianites* and *Moabites*; that the latter worſhipped alſo *Pcor*, or *Chamos*. The *Ammonites* acknowledged for their Sovereign the God *Molok*; and the *Sidonians* *Aſtaroth*, or *Aſtarte*.

The Idolatry of the *Philiftines* was not uniform, and tho' *Aſtaroth* was their great Divinity, yet they had others peculiar to each City. Thus thoſe of *Aſoth* worſhipped *Dagon*; thoſe of *Aſcalon*, *Dorcete* or *ſitergatis*, ſee *Diodorus Siculus*; thoſe of *Accaron*, *Beelzebub*, 2 *Kings* i. 2. thoſe of *Gaza*, *Marnack*, as we learn from *Bochart*. In ſine, thoſe of *Byblos* and their Neighbours, *Adonis* or *Thammus*, of whom the Prophet *Edzékziel*, chap. viii. 5. 14. makes mention.

We read in Scripture of ſeveral other Gods of the Nations bordering upon *Judea*; ſuch as *Kium*, *Amos* v. *Baal-Zephon*, *Exodus* xiv. *Baal-Berith*, *Judges* viii. 33. The Gods of the Inhabitants of Mount *Seir*, 2 *Chron.* xxv. and in general of all the Abominations that brought on the Ruin of the *Amorites*.

Q. How came *Ageronia*, or *Angeronia*, and *Pleaſure* to be made the Goddeſſes of *Silence*?

A. *Silence*, or the Art of governing the Tongue, is a Virtue perhaps greater, and more rare than is commonly thought, of which the Ancients were ſo ſenſible as to make a Divinity of it: This is what the Orientals worſhipped under the Name of *Harpocrates*: The *Romans* made her a Goddeſs, called her *Ageronia* or *Angeronia*: The Feaſt inſtituted in Honour of her was celebrated every Year on the 21ſt of *December*, in the Temple of the Goddeſs *Voluptia* or *Pleaſure*, where this Goddeſs had her Statue, ſee *Macrobius Sat.* B. i. ch. 10. For, to mention it here by the Way, *Pleaſure* was alſo promoted to a Divinity: But what could be the Meaning of that Association of *Silence* with *Pleaſure*? Was it to ſet forth that he who knows how to conceal his Griefs, and far more to ſubdue them, arrived

rived at laſt to that calm and ſedate State wherein the Soul ſeems poſſeſſed of its higheſt Wiſhes, a State wherein the wiſeſt Philoſophers made true Pleaſure to conſiſt ? This is what I am not able to determine. We learn from *Julius Mædeſtus*, that the *Romans*, afflicted with the Squinſy, had recourſe to this Goddeſs of *Silence*, and ſoon found Relief from her, which gave riſe to the Sacrifices that were regulary offered to her from that Time.

Monuments repreſent her under the Figure of a Woman, who, *Harpocrates* like, holds a Finger to his Mouth. Sometimes her Statues are charged with Symbols, as thoſe of that God, which Figures we call *Pantheos*. Thus, is that published by M. *Maffei*, ſhe carries upon her Head the *Calathus* of *Seraphis*, and holds in her Hand *Hercules's* Club, while at her two Sides ſhe has the Capes of *Caſtor* and *Pollux*, ſurmounted with the two Stars of theſe Gods. *Numa Pompilius* regulated the Worſhip of this Goddeſs under the Name of *Tacita*.

Q. Who were the Gods called *Anaëtes* ?

A. *Cicero*, of the *Nature of the Gods*, Book iii. ſpeaks of three Sorts of *Anaëtes*; the firſt were the Sons of an ancient *Jupiter*, King of *Athens*, and of *Proſerpine*; their Names *Tritopatrus*, *Eubuleus*, and *Dionyſius*; the ſecond were the Sons of the third *Jupiter* and *Leda*; theſe were *Caſtor* and *Pollux*; the laſt were *Aloe* and *Melampus*, *Enolus* the Son, of *Atrous*; ſome Ancients reckon a much greater Number of them, ſince they confound them with the twelve great Gods. Accordingly *Pauſanias* tells us, that *Hercules*, after having pillaged *Elis* to be avenged of *Augias*, ſet up ſix Altars to the twelve great Gods or *Anaëtes*, ſo that there were two of theſe Gods for each Altar.

Authors are not agreed about the Etymology of the Name given theſe Gods; *Plutarch* thinks it was given to the *Tyndarides*, either upon the Account of their having procured Peace, or becauſe they had been placed among the Stars, which makes *Horace*, Lib. i. Od. 3, ſay, *Sic Fratres Helenæ lucida fidera*.

Take the Paſſage from *Plutarch*, according to M. *Dacier's* Tranſlation, “ *Caſtor* and *Pollux* being Maſters in “ *Athens*, demanded only to be initiated: They were “ therefore admitted into the Fraternity of the great “ Myſteries,

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“ Mysteries, after having been before adopted by *Aphid-*
 “ *rus*, as *Hercules* had been by *Pylus*: They had divine
 “ Honours paid to them, and now designed *Anaetes*,
 “ either for having put an End to the War, or because
 “ they had taken so great Care of the *Athenians*, that
 “ altho’ the City was full of Troops, yet nobody in it
 “ had received the smallest Injury; for this Word is de-
 “ rived from a Term which signifies *to protect, to be care-*
 “ *ful*; and perhaps from thence Kings have been called
 “ *Anaetes*, as being Protectors, or Fathers of their Peo-
 “ ple. There are some, however, who tell us, that this
 “ Name was given to the *Tyndaridae*, upon Account of
 “ their Constellations, which appear in the Heavens; for
 “ the *Athenians* call *Anecas* and *Anecathen*, what others
 “ call *Ano* and *Anothon above*.” Whatever be in that,
Castor and *Pollux* were indeed very justly taken into the
 Number of the Gods *Anaetes*: But they were not the sole,
 nor the most ancient Gods of that Name, which was not
 known to the *Greeks* till the Arrival of the *Phenicians*,
 among whom the Descendants of *Anak* (who had reigned
 at *Arbé*, or *Hebron*, as we see *Joshuah* xv. 13.) who were
 famous, as we shall observe in the History of the Giants.
 Further, I am persuaded that *Anaetes* was not a Name
 given to all Kings in general (altho’ in the *Greek* Lan-
 guage that Word properly imports King; *Anaetes Regis*,
Homer gives this Name to most of his Gods and Kings,
 to denote the Care which they took of their People; and
 we find it upon Medals; it comes from the Word *ανατω*,
regno, I reign.

Q. Who was *Apollo*, and how comes he to be made a God?

A. *Cicero*, in his Book of *the Nature of the Gods*, distin-
 guishes four *Apollos*; the first, the Son of *Vulcan*, was the
 tutelar Deity of the *Athenians*; the second was the Son
 of *Cerybas*, and Native of *Crete*, who is said to have waged
 War with *Jupiter* himself for that Island; the third, who
 passed from the Country of the *Hyperboreans* to *Delphos*,
 was the Son of the third *Jupiter* and *Latona*; the fourth
 was of *Arcadia*, and went by the Name of *Nomion*, be-
 cause he had given Laws to the *Arcadians*. It would seem
 that *Cicero* had taken these four *Apollos* for real Personages:
 However *Vossius*, in his Book of *the Origin and Progress*
 of

of *Idolatry*, reckons this God only a metaphorical Personage, and maintains that there never was another *Apollo* but the Sun: Here are the Reasons he relies upon; if, says he, *Apollo* has been accounted the Son of *Jupiter*, it is because that God was always reckoned by the Ancients the Author of the World. His Mother was said to be called *Latona*, a Name which signifies *hid*, because before the Sun was created, all Things were wrapped up in the Obscurity and Darkness of the Chaos. They add, that he was born at *Delos*, a Name which signifies *Manifestation*, because the Beams of this Luminary enlighten all the Earth; he is represented always beardless and youthful, because the Son never grows old, nor decays. What else can his Bow and Arrows signify but his piercing Beams? He was the God of Medicine, because the Sun makes the Plants to grow whereof Medicaments are composed. In fine, says he, let us run over all the Ceremonies of Worship that were paid to him, we shall see that they had a plain Relation to the Luminary which he represented; whence he concludes, that we were to seek for no other *Apollo* but the Sun, the Divinity adored over all the World.

I agree with this learned Author, the Ancients frequently took *Apollo* for the Sun, and that most of the Things they said of him are applicable to that Luminary; but this does not prove but there was some illustrious Personage named *Apollo*, who after his Apotheosis was taken for the Sun; as it happened in *Egypt*, that *Osiris* and *Orus*, whose Existence cannot be called in Question, were after their Death confounded with the Sun, whose Symbols they became; whether it was believed their Souls had gone to reside in that Luminary, or for some other Reason which we know not.

Among the Gods of Paganism, there is none of whom the Poets have fabled so many Wonders as of *Apollo*; and, according to them, he excelled in all the five Arts, such as Poetry, Musick and Eloquence; and by an Hyperbole common enough upon such Occasions, they fabled that he was the Inventor of them. He was the God and Protector of the Poets, Musicians and Orators. The Muses, as shall be said in their History, were also under his Protection, and he presided over their Concerts; add to this, that there were none of the Gods who excelled so much as he in the Art of Prediction; and accordingly he, of all

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others, had the greateſt Number of Oracles; as you will ſee in the Letter O, the Answers to the Questions of the ſeveral Oracles and the Responses given by them. To ſo many Perfections of *Apollo* was joined Beauty, Grace, the Art of cultivating the Ear and Heart, no leſs by the Sweetneſs of his Eloquence, than by the harmonious Sounds of his Lyre, which equally charmed Gods and Men.

Marsyas a Satyrift and *Phrygian* Muſician gave him a Challenge, which *Apollo* accepted, on condition, ſays *Pauſanias*, that the Victor ſhould uſe the Competitor as he pleaſed; and that God having won the Victory, cauſed him to be ſleed alive; or, according to *Diodorus*, he performed the cruel Operation himſelf. There are Authors who take this to be a mere Allegory, founded upon the River *Marsyas*'s making a harſh diſagreeable Sound and Noiſe, ſuch as is grating to the Ears; or rather, if we believe *Fortunio Liceti* in his *Chieroglyphics*, ch. 109, upon this, that before the Invention of the Lyre, the Flute was eſteemed above all Inſtruments of Muſick, and enriched all thoſe who could play upon it; and as the Lyre brought the Flute into Diſcord, and nothing was to be got by it, hence they feigned that *Apollo* had ſtripped off *Marsyas*'s Skin: Which was the better imagined that the Money of thoſe Days was of Leather. I have ſaid that the Arrows of *Apollo* were the Sun-beams, and that what gave riſe to two Fables of no leſs Note than Antiquity. The firſt, that to *Apollo* were always attributed ſudden and untimely Deaths; of this we find an hundred Examples in *Homer*; and whenever that Poet ſpeaks of any Death of that kind, he never fails to aſcribe it to *Apollo*, or to *Diana*; with this Difference, that he imputes to the Gods thoſe of the Men, and to *Diana* thoſe of the Women. But the moſt noted Examples in Antiquity is that of *Niobe*'s Children, whom *Apollo* and *Diana* flew with their Darts.

All the ancient Hiſtorians agree with *Diodorus Siculus* and *Apollodorus*, that *Niobe* was the Daughter of *Tantalus*, and Siſter of *Perops*; for we muſt not confound her, who is the Subject of this Fable, with another *Niobe*, who was the Daughter of *Phoroneus*, and whom *Homer* makes the firſt Mortal whom *Jupiter* was in love with. *Peleus* having left *Phrygia*, to remove into that Part of *Greece*, which ſince took his Name, carried his Siſter *Niobe* with him. Being deſirous to ſecure his own Dominions by
ſome

ſome Alliances that might ſupport him againſt the Affaults of his Enemies, he gave her in Marriage to *Amphion*, a Prince equally powerful and eloquent; the Match was very happy by the Fruitfulneſs of *Niobe*, who had a numerous Progeny. *Homer* gives her twelve Children, fix Sons, and as many Daughters; *Heredotus* only two Sons and three Daughters; *Diodorus Siculus* fourteen, ſeven of either Sex: *Apollodorus*, upon the Authority of *Hefiod*, alledges ſhe had ten Sons and as many Daughters. However that Author names only fourteen of them, as follows, *Sipylus*, *Minylus*, *Iſmenus*, *Damachthon*, *Agenor*, *Phedrus* and *Tantalus*, and as many Daughters, *Ethodea*, or according to others, *Thera*, *Cleodora*, *Aſtyoche*, *Plethia*, *Aſtycratia* and *Ogygia*.

Niobe elated upon Account of her Fruitfulneſs, diſpiſed *Latona*, who in Revenge engaged *Apollo* and *Diana* to put all her Children to death, in the manner that *Ovid* relates from the ancient Poets, and as may be ſeen in *Plutarch's* Book of *Superſtition*. This Epiſode ingeniouſly invented, contains a Hiſtory as real as it is tragical. The Peſtilence which deſolated the City of *Thebes*, deſtroyed all *Niobe's* Children; and becauſe contagious Diſtempers uſed to be attributed to the immoderate Heat of the Sun; hence they gave out that *Apollo* had ſlain them with his Darts. But if the Arrows of *Apollo* were upon any Occaſion ſerviceable to him, they were upon the following one extremely fatal; *Jupiter* incenſed that *Eſculapius* had reſtored *Hippolitus* to Life, alledging that the Right of raiſing the Dead ought to be reſerved to himſelf alone, thunderſtruck the unhappy Phyſician; and *Apollo* to revenge the Death of his Son, having with his Dart ſlain the *Cyclops*, who had forged *Jupiter's* Thunder, was expelled Heaven. Thus being obliged to ſhift for his Living, he entred into *Admetus's* Service, and kept his Flocks.

Boccace Antiq. Expl. Tom. i. Upon the Authority of *Theodotian*, ſays, this Adventure relates to that *Apollo* whom *Cicero* makes to have been the Law-giver of the *Arcadians*, and who was dethroned for having governed his Subjects with too much Severity: He retired to the Court of *Admetus*, who received him favourably, and gave him in Sovereignty that Part of his Dominions which lay along the Banks of the River *Amphriſon*. Hence aroſe this Fable of his having been expelled Heaven, becauſe he

had actually been banished from his Throne. The Meaning of his being reduced to keep *Admetus's* Flocks, is, that *Admetus* had put some of his Subjects under his Dominion, and made him a King of Part of *Theſſaly*. King and Shepherd are frequently ſynonimous Names, eſpecially in *Homer*; and indeed every King ought to be the Shepherd of his People, who are his true Flock. It remains that I ſpoke of the different Names of *Apollo*; as the whole World adored this God, or at leaſt the Sun, whoſe Symbol he was, he had almoſt as many Names as there were different Countries that worſhipped him; but beſides theſe Names the *Greeks* and *Romans* gave him ſeveral others.

That of *Vulturius* was given him from a pretty ſingular Adventure related by *Conon*. Two Shepherds that were feeding their Flocks upon Mount *Liffus* near *Ephesus*, ſeeing ſome Bees come out of a Cavern, one of them let himſelf down thither with a Basket and there found a Treasure: He who had remained above, having pulled up the Treasure by means of the ſame Basket, left his Companion to ſhift for himſelf, not doubting but he would ſoon periſh. While the deſerted Shepherd was thus abandoned to cruel Deſpair, he ſunk down to ſleep, and *Apollo* appeared to him in a Dream, bidding him bruife his Body with a Flint-ſtone, which accordingly he did; ſome Vultures allured by the Scent of his Blood, entered into the Cavern, and having lodged their Bills in his Wounds and Cloaths, and at the ſame time raiſing themſelves upon their Wings, thus drew the poor Wretch out of the Cave. So ſoon as he was cured, he tabled his Complaint before the *Ephesian* Magiſtrates, who put the other Shepherd to Death; and giving him the half of the Gold that was found in the Cave, he built with it upon the Mountain a Temple in Honour of his Deliverer, under the Name of *Apollo* over *Vultures*.

He was called *Hyperborſan*, for his being worſhipped by the Northern Nations. *Phæbus* in Alluſion to the Light and Heat of the Sun, which gives Life to all Things, or from the Name of *Phæbe Latona's* Mother: *Delius*, either from the Iſland *Delos* where he was born, or becauſe he enlightens all the World: *Cynthius*, from a Mountain of that Name, as we learn from *Servius* and *Feflus*: *Epidelius*, from a Temple which he had near the Promontory of *Mileæ*. *Menophanes*, who commanded *Mithridates's* Fleet, having

having plundered the Island of *Delos*, ordered the Statue of *Apollo* to be thrown into the Sea; the *Lacedæmonians* having found it, built a Temple to this God, which they named *Epidelius*, as it were to signify that he came from *Delos*.

Apollo lived in the Year of the World 2630, 1370 Years before *Christ*, to which add 1750, makes 3120 Years since his Time.

Q. Who were Contemporaries with *Apollo*?

A. *Gideon* the Commander and Ruler of the *Jews*. *Oebalus* King of *Lacedæmon*. *Capis* King of *Troy*. *Cocylus* the Physician, Disciple to *Chiron* the great Physician, the fifth Son of *Saturn* and *Phillyra*; he taught *Æsculapius* Physic, *Apollo* Music, and *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. What was *Æacus*, and how came he to be made a God?

A. *Æacus* was the Son of *Jupiter* and *Ægina*, King of *Oenopia*, which from his Mother's Name he called *Ægina*, see *Ovid Met.* l. vii. 474. His Country being dispeopled by a Plague, *Jupiter* at his Request recruited him with Subjects, by turning Ants into Men, whom he therefore called *Myrmidons*. He had by *Chiron's* Daughter, called *Endeis*, two Sons, *Tetamen* and *Peleus*, and a third by a Daughter of *Nereus*, called *Psamathe*. The Reputation of Justice was so great, that after his Death, they made him, by *Pluto's* Commission, Judge of the infernal Bench, with his two Assessors, *Minos* and *Radamanthos*.

Q. Who were Contemporaries with *Æacus*?

A. *Æacus* lived in the Year of the World 2550 before *Christ*, to which add 1750, makes 3200 Years since his Time. His Contemporaries were *Ehud* the *Beryamite*, *Tortæus* King of *Babylon*, *Eumolpus* King of *Thrace*, *Sthenobæa* King of *Argos*, *Minos* the first King of *Crete*, *Remus* King of *Gaul*. No Poets, no Historians at this Time.

Q. Who was *Æolus*, and how came he to be made a God?

A. *Æolus* was King of the *Æolian* Islands, which lie between *Italy* and *Sicily*, seven in Number, viz. *Lipara*, *Hiera*, *Strongyles*, *Didymæ*, *Ericusa*, *Phænicusa* and *Eucynnos*; he was said to be the God of the Winds, because
of

of his Skill in Astronomy; for he knew what Times, and how long such Winds and Tempests would last; or because the Clouds and Mists rising about those Islands, did always portend great Winds; there was at *Athens* the Temple of the eight Winds, a Model whereof you have in the first Volume of Dr. *Potter's* Antiquities of *Greece*.

Q. Who were Contemporaries with *Æolus*?

A. *Æolus* lived in the Year of the World 2460, 1540 Years before *Christ*; to which add 1750, makes it 3290 Years since his Time. His Contemporaries *Moses* the Commander and Law-giver of the *Israelites*; *Danaus* King of *Argos*; *Dardanus* King of *Troy* from *Italy*. No Poets, no Historians at this Time.

Q. How came *Æs*, *Æsculanus* and *Æres* to be Gods?

A. As the Specie was coined of different Metals, especially of Gold, Silver and Brass, and as one Divinity would have too much to do to take care of the different Coinages, hence a peculiar one was appointed for each. The chief Reason of Emperors and Kings in this, was to be a Check and Bar upon their Subjects not to counterfeit or adulterate their Coin, there being a God or Goddeffes over it to punish them. The *Æs* or most ancient Money was first stamped by *Servius Tullius*, whereas formerly it was distinguished only by Weight and not by any Image. The first Image was that of *Pecus* or small Cattle, whence it took the Name of *Pecunia*. Afterwards it had on one Side the Beak of a Ship, on the other a *Janus*, and such were the Stamps of *Æs*: For as for the *Triens*, *Quadrans* and *Sextans* they had the Impression of a Boat upon them. A long time did the *Romans* use this and no other Money, till after the War with *Phyrrhus* in the Year from the Building of the City 989, five Years before the first *Punic* War, Silver began to be coined. The Stamps upon the Silver *Denaris* are for the most part Waggons with two or four Beasts in them on the one Side, and on the Reverse, the Head of *Rome*, with an Helmet; the *Victorialis* have the Image of Victory sitting; the *Sestertii*, usually *Castor* and *Pollux* on one Side, and both on the Reverse the Image of the City; so the Custom continued during the Common-wealth. *Augustus* caused *Capricorn* to be set upon his Coin, and the succeeding Emperors ordinarily their own Effigies. Last of all came up Coin of Gold, which

which was firſt ſtamped 62 Years after that of Silver, in the Conſulſhip of *M. Livius Salinator*, with the ſame Stamp and Images.

Q. Who was *Æſculapius*, and how came he to be made a God?

A. He was the Son of *Apollo* and the Nymph *Coronis*. The Care of his Education was committed to *Chiron*, who taught him the Art of Phyſic, wherein he grew ſo ſkilful that it was ſaid he raiſed ſeveral from the Dead. Whereupon *Pluto* complained of him to his Brother *Jupiter*, who ſtruck him with Thunder. He weareth a Chaplet of Laurel, that Tree being hereditary from his Father; he hath a large matted Beard and a knotty Stick, a Symbol of the Difficulty of his Art, in his right Hand, as he appeareth on *Greek* Coins. This Rod is wound about with Serpents, they being very medicinal in many Diſeaſes. He had two Sons *Machaon* and *Podalirius*, who went with *Agamemnon* to the *Trojan* War; and two Daughters, *Hegira* and *Jaſo*. He was chiefly worſhipped at *Epidaurus*; from whence the *Romans* fetched him in the Time of Peſtilence. He had a Temple built for him in an Iſland by the Mouth of *Tiber*. *Cicero* reckoneth up four others of this Name and Faculty. The firſt *Æſculapius*, ſays he, the God of *Arcadia*, who paſſes for the Inventor of the Probe and Manner of binding up Wounds, is the Son of *Apollo*. The ſecond, who was ſlain by a Thunder-bolt, and interred at *Cynofura*, is the Brother to the ſecond *Mercury*. The third, who found out the Uſe of Purgatives, and the Art of drawing Teeth, is the Son of *Arſippus* and *Arſinoe*; he lived in the Year of the World 2460, the *Æra* of *Chriſt* 1340. to which add 1750 makes it 3090 Years ſince his Time.

Q. Who were Contemporaries with *Æſculapius*?

A. *Gideon* the Commander and Ruler of the *Jews*; *Oebobus* King of *Lacedemon*; *Capys* King of *Troy*; *Cocytus* the Phyſician; the firſt and great Phyſician *Chiron* the fifth Son of *Saturn* and *Abillyra*; he taught *Æſculapius* Phyſic, *Apollo* Muſic, and *Hercules* Aſtronomy, and was Tutor to *Achilles*. No Poet, no Hiſtorians at this Time.

Q. How came *Amphiaraus* to be made a God?

A. *Amphiaraus* was a celebrated Soothſayer at the Time of the War of *Thebes*, and a Man very conſiderable
by

by Birth ; his Father was *Oicles*, deſcended in right Line from *Melampus* ; but to ſupport the Reputation he had acquired, of having Inſight into Futurity, he was given out to be the Son of *Apollo* and *Hypermeſtra*. *Adrastus* the King of *Argos*, to whoſe Court he had retired, gave him in Marriage his Daughter *Eriphy*, who was the Cauſe of his Death, and of all the Miſfortunes that beſel his Family afterwards. Whether this famous Soothſayer had foreſeen by the Principles of his Art, as *Homer*, *Diodorus*, *Pliny* and *Statius* will have it, that he was to periſh at the War of *Thebes*, or rather, being afraid to engage in ſo hazardous an Expedition, he did all that lay in his Power to prevent his going thither, and, having departed from the Court of *Adrastus*, hid himſelf ſo carefully, that it would have been impoſſible to diſcover him, but for the Treachery of his Wife, who informed *Adrastus* her Brother of the Place of his Retreat. That Princeſs preferred the Preſervation of her Country to the Life of her Husband ; or rather, ſhe was bribed by a Necklace of great Value, which *Adrastus*, or, according to others, *Polynices* gave her, to induce her to reveal to him the Secret. Thus *Amphiaraus* was neceſſitated to go to the War with the reſt ; but before he ſet out, he ordered *Alemeon* his Son to ſlay *Eriphyle* ſo ſoon as he heard the News of his Death. In fact, he loſt his Life there, as he had foreſeen ; having fallen into a deep Pit in his Return from that Expedition, while he was amuſing himſelf in conſidering the Flight of ſome Birds, to draw Omens from them ; ſee, *Strabo*, Book 9 ; which makes *Pausanias* in *Corinth*, Cap. 33. ſay, that the Earth had opened and ſwallowed him up with his Chariot. *Pindar* aſcribes this Death to a ſupernatural Cauſe, when he ſays that *Jupiter*, with a Thunderbolt, plunged him headlong, and his Chariot, into the Bowels of the Earth, which happened, according to *Strabo*, in *Attica* near *Oropus*, in a Place named *Harma*, or the Chariot ; and in Proof of this, that learned Author relies upon the Authority of *Homer*, *Iliad* Lib. 2. *Alemeon* being apprized of his Father's Death, executed the cruel Order he received from him, and ſlew his Mother. Being forced to go to the Court of *Aegon* to be expiated from his Crime, according to the Manner of that Age, and at the ſame time to be delivered from the Furies that perſecuted him, that is, from the
Stings

Stings of his own Conſcience, which allowed him no Repoſe, that Prince received him kindly, and gave him his Daughter *Alphesibea* in Marriage.

Amphiaraus, after his Death was ranked among the Demi-Gods, and honoured accordingly; if we may believe *Pausanias*, he was even acknowledged and honoured as a God, ſee his *Bootia*, and the *Orprians* a People of *Attica* built a Temple to him, which became famous afterwards by the Oracles he delivered there. The Author, now quoted, ſpeaks alſo of another Temple which this new God had at *Argos*, near which was the Tomb of *Eriphyle* his Wife, and the Chapel of *Balon* his Relation and Charioteer, who perished with him when he was ſwallowed up in the Earth. Tho' *Philoſtratus*, in the Picture of *Amphiaraus*, represents him conducting his Chariot himſelf, it is certain, from *Pausanias* and others, that *Balon* ſerved him for a Charioteer on that Occaſion. He had alſo another Temple in *Attica*, ſee *Pausanias's Attics*, near which was a Fountain which bore his Name, and whoſe Water was uſed neither for Sacrifices nor Luſtrations, not ſo much as to waſh Hands; but thoſe who believed themſelves cured of ſome Diſeaſe, by the Aſſiſtance of that God, were obliged to throw into it ſome Pieces of Gold or Silver, and what made that Fountain the Object of Veneration, was, that *Amphiaraus*, after his Deification, was believed to have there roſe up from under the Earth. *Amphiaraus* lived in the Year of the World 2670, 1330 Years before *Chriſt*, to which add 1750, makes it 3080 Years ſince his Time.

Q. Who were Contemporaries with *Amphiaraus*?

A. *Gideon* the General of the *Jews*; *Rumefis* King of *Egypt*; *Anahcs* King of *Babylon*; *Hercule* King of *Argos*; *Minos* the ſecond King of *Crete*; *Cacus* the Uſurper of the Crown and Kingdom of *Spain*; *Galateus* the ſecond King of *Gaul*. No Poets, no Hiſtorians at this Time.

Q. Who was *Anna Perenna*, and how came ſhe to be made a Goddeſs.

A. She is reckon'd by ſome Authors, the ſame with the Siſter of *Dido*, ſo celebrated in the fourth Book of the *Æneid*, and who retired into the Country of the *Laurentines*, where *Æneas* receiv'd her. But being afraid that *Lavinia* would take away her Life; ſhe threw herſelf

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self into the River *Numicus*, whereof she became one of the Nymphs. Others think she was the Moon itself, that had taken the Name of *Anna*, from the Year *ab Anno*, because the Year consisted then of Lunar Months. But the most common Opinion is, that she was an honest Country Women, that brought the *Romans* some Cakes when they had made the Secession to the *Arventine* Mount, who in Gratitude would have her Name to be perpetually honour'd. She is reckon'd among the Rural Deities, upon the Authority of *Varro*, who places her in the same Rank with *Pales*, *Ceres*, &c.

Q. Who was *Aurora*, and how came she to be made a Goddess?

A. The Daughter of *Titan* and *Terra*, or, as *Hesiod*, of *Hyperion* and *Thia*, Mother of *Memnon* by *Tithanus*, Brother of *Laomedon*. She is feign'd to be the ruddy Goddess of the Morning, the Messenger of the approaching Sun. *Virgil* giveth her a Chariot with four fine Horses; *Æn.* v. 535. but *Aen.* vii. 26. only two. *Aurora* fell in love with *Cephalus*, who was married to *Procris*, Daughter to *Hyphilus* King of *Athens*, and, not obtaining her Desire, sent him home to his Wife in the Habit of a Merchant to try her Chastity. He offering her Gifts in case of Compliance, she was at last overcome, and consented to his Embraces; whereupon taking his own Shape again, he obtruded her with Disloyalty. *Procris* for Shame fled into the Woods; but being reconcil'd, she gave her Husband a Dart, which would never miss, and a Hound called *Laelaps*; with these *Cephalus* went into the Woods a hunting. She being jealous, went to watch him, and hid herself in a Thicket. *Cephalus* being weary and hot, sat down near her, and call'd upon *Aura* to refresh him. She, thinking he call'd upon *Aurora*, rous'd up herself and stirr'd the Bushes; whereupon *Cephalus*, thinking it to be a Wild Beast, threw the Javelin and kill'd her.

Q. Who were *Aurora's* Contemporaries?

A. *Aurora* lived in the Year of the World 2890, 1110 Years before *Christ*, to which add 1750, makes 2860 Years since her Time. Her Contemporaries were *David* King of *Judah*. *Agis* King of *Lacedemon*, *Æneas Syl-*
vius

Ninus King of *Italy*. No Poets, no Historians at this Time.

Q. Who were the Gods who went under the Names of *Baal*, *Bel*, or *Baalsemen*?

A. The *Ammonites* worshipp'd him under the Name of *Moloch*, to whom they sacrificed their Children; the *Chaldæans*, under the name of *Belus*, *Baal*, or *Baalsemen*, which imports the Lord of Heaven; the *Arabians* their Neighbours, who as *Strabo* (1) and *Stephanus* relates (2) made a daily Offering to him of Incense and other Perfumes, called him *Adoncus*; the *Moabites*, *Baal-Phegor*; the *Persians*, *Mithras*. He was named *Asabinas* by the *Ethiopians*, *Liber*, or *Dionysius*, by the *Indians*; *Apollo*, or *Phæbus*, by the *Greeks* and *Romans* (3): In fine, others called him *Hercules*, *Belenus*, &c. In a Word, there was no Nation but paid a superstitious Worship to this Luminary. *Cæsar* tells us in particular, it was so with the *Germans*, who, according to this Author, owned no other Gods, but those from whom they received some Benefit, as the Sun, the Moon, and the Fire. *Deorum numero eos solum ducunt, quorum epibris aperto; juvantur, Solem, Vulcanam, & Lunam.* *Herodotus* says as much for the *Massagætæ*, who, according to this Historian, sacrificed Horses to him, to signify the Fleetness of this Animal, the rapid Motion of the Sun (4). In fine, all the Travellers, even the most modern, give the same Account of almost all the Nations, of whom they have left us any History, especially of the *Peruvians* and *Mexicans*. If we credit an Author who has published a learned Work upon the Manners of the *Savages* (5), there is not in the vast Continent of *America* any known People, but worship the Sun. Even the *Yncas* of *Peru*, and their Descendants at this Day, as well as the *Natches* of *Louisiana*, like the ancient Kings and Heroes, who pretended to be the Sons of *Jupiter* or *Hercules*, call themselves the Off-spring of the Sun. The *Jews* themselves were sometimes carried away by this Superstition, since the Holy Scripture teaches us, that *Josias* slew the Horses and

(1) *Lib.* 10. (2) *Lib.* 9. (3) See upon all these *Vossius* de *Idol.* *Lib.* 2. (4) *Herod.* *Lib.* iv. 1. cap. 226. (5). P. Laffiteau *Mœurs des Savages.* Tom. 1. p. 131. burned

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burned the Chariots that had been conſecrated to the Sun, 2 *Kings* xxiii. 2. *He ſlew the Horſes which the Kings of Judah had conſecrated—and burned the Chariots of the Sun in the Fire, 1 Kings, Chap. xvii, &c.*

Q. Who was *Bacchus*, his Parents, Education ; and how came he to be made a God ?

A. *Voffius*, in his Treatiſe of *Idolatry*, has been at great Pains to prove that *Bacchus* is *Mofes* ; and the chief Heads of the Parallel which he draws between them, are theſe ; *Mofes* was born in *Egypt*, and ſo was *Bacchus* ; the firſt was expoſed upon the *Nile* ; the Poets ſay the ſame of the ſecond and both of their Name from their having been preſerved from perishing by Water ; for *Orpheus* calls *Bacchus Myſas*. The latter was educated in a Mountain in *Arabia*, called *Nyſa*, in the ſame Country that *Mofes* ſpent forty Years. The Poet *Nonnus* ſpeaks of the Flight of *Bacchus* towards the Water of the *Red-Sea* ; nothing can agree more exactly to *Mofes*. The Army of that God conſiſting of Men and Women according to *Diodorus*, traversed *Arabia* in their Way to the *Indies* ; that of the Legiſlator full of Women and Children paſſed the Deſart in their Way to *Palæſtine*, which was in *Asia*. The Horns given to the fabulous God, what are they but an Alluſion to the Rays of Light, which had the ſame Effect upon *Mofes's* Head as two Horns ? Is not Mount *Nyſa* the ſame with *Syna* by the Tranſpoſition only of a ſingle Letter ? Father *Thomasin*, Tom. 2. Lib. i. Ch. 50. Chap. 5. adds new Arguments to ſupport *Voffius's* Parallel. *Bacchus* arrived with his *Thryſis* defeats the Giants, according to *Nonnus* ; and is not *Mofes* obliged to combat with the Sons of *Anack*, the remainder of the Giants ? And his Rod is an Inſtrument of his Miracles. The Legiſlator croſſes the *Red-Sea* ; and *Nonnus* relates the ſame Miracles of a Nymh of *Bacchus*. *Jupiter* ſends *Iſis* to *Bacchus*, to order him to go and deſtroy an impious Nation in the *Indies* ; and God orders *Mofes* to abolish the Abominations of an idolatrous People. *Caleb*, whoſe Name comes near that which ſignifies a Dog, was *Mofes's* faithful Companion ; the Poets tell us that *Pan* gave *Bacchus* a Dog to accompany him in his Expeditions. *Mofes* and *Joſhua* ſtopt the Courſe of the Sun ; *Nonnus* ſays the ſame of *Bacchus* in

in ſo many Words. The Legiſlator in ſhort makes Streams of Water gush out of a Rock ; the Conqueror, by ſtriking the Earth with his *Thyriſis*, brings forth from it Torrents of Wine. There are learned Men who contend that *Bacchus* is the ſame with *Noah*, ſince the Invention of the Vine, which is attributed to the *Greeks*, agrees ſolely to that Patriarch, as we learn from Holy Scripture, and theſe add with Reaſon, that he is the firſt and moſt ancient *Bacchus* and he who was the firſt Model of all the reſt. The *Grecian Bacchus* was the Son of *Jupiter* and *Semele*, the Daughter of *Cadmus*. He was taken out of his Mother, and ſewed into *Jupiter's* Thigh, till ripe for Birth. The Meaning of the Fable is, that, wanting two Months of the full time of Birth, he was carefully and tenderly nurſed by his Aunt *Ino*, afterwards delivered to be ſuckled by the Nymphs. He and *Apollo* were by the *Romans* at leaſt generally drawn young ; the *Greeks* drew him under each Stage of Life, ſuiting him to the Four Seasons of the Year. In the Coins of the *Thebans*, *Naxians* and *Thaſians* he appeareth old, under which Form they call him not *Dionyſius*, but *Zagreus*. He was not only the Inventor of Wine, but of other Liquors. The Poets metonymically put him for Wine. He firſt uſed a Diadem, and in *India* firſt triumphed in a Chariot drawn by Tygers ; *Pliny* ſays with Elephants. He was among the firſt that taught to buy and ſell. He lived in the Year of the World 2610 Years, to the Chriſtian *Æra* 1390 Years ; to which add 1750, makes it 3140 Years ſince his Time.

Q. Who were Contemporaries with *Bacchus*?

A. *Shamgar*, *Dobrah* and *Barak*, *Cecrops*; King of *Athens*; *Tantulus*, King of *Phrygia*; *Argalus*, King of *Lacedemon*; *Phocus*, King of *Corinth* ; *Ilus*, King of *Troy* ; *Lemarneus* King of *Gaul*. No Poets, no Hiſtorians at this Time.

Q. Who was *Beel-zebub* ? And how came he to be made a God ?

A. *Beel-zebub*, the God of the *Accronites*, is one of thoſe whom the Holy Scripture frequently mentions. This Name ſignifies either, or as *St. Auguſtine*, *de Idolatria* Lib. 2. cap. 8. the *Prince of the Flies* : But we know not *Selden* and *Grotius's* Remarks, if this was the Name of
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which the People of *Accaron* gave to that Idol, or if the *Jews* called him ſo by way of Deriſion, much after the ſame Way as the Prophets changed the name of *Bethel*, which ſignifies the Houſe of the Lord, into *Beth-aven*, which imports the Houſe of Iniquity, becauſe *Jeroboam* had ſet up one of his Golden Calves. It is probable however, that that People called their falſe God by this Name, either becauſe his Temples were exempt from Flies, or becauſe he had Power to drive them away from the Place they frequented. Accordingly we learn from *Pliny*, that the *Cyrenians* offered Victims to the God *Acher*, for their Deliverance from thoſe Inſects, which ſometimes occaſioned contagious Diſtempers in their Country. This Author remarks that they died after offering Sacrifices to that Idol : *Quæ protinus intereunt, poſtquam libatum eſt illi Deo*. Theſe two were not only the People who acknowledge a *Fly deſtroying God*, ſince the *Greeks*, the moſt ſuperſtitious of all Men, had likewiſe their *Jupiter* and their *Hercules*, *Myades*, or *Myagron*, or *Fly-Hunter*. If we believe *Pauſanias*, the Origin of the Worſhip they paid to that Divinity was this ; *Hercules*, being moleſted by thoſe Inſects while he was about to offer Sacrifices to *Olympian Jupiter* in the Temple, offered a Victim to that God under the Name of *My-agron*, upon which all the Flies flew away beyond the River *Alpheus*. *Pliny* even aſſerts, that it was the conſtant Practice as often as they celebrated the *Olympic Games*, to ſacrifice to the God *Myodes*, leſt the Flies ſhould diſturb the Solemnity. *Beel-zebub* is called in Holy Scripture, *the Prince of the Devils*, which ſhews us that he was one of the principal Divinities of the *Syrians*. When *Achafias* ſent to conſult him, the Prophet *Elias* thus expoſtulated with his Servants : *Is there not a God in Iſrael? Why then go you to conſult Beel-zebub, the God of the Accaronites?* 2 Kings iii.

Q. How came *Bellona* to be made a Goddeſs?

A. She was ſometimes confounded with *Pallas*; however in the better Authors of Mythology, they are often diſtinguiſhed from one another. Accordingly *Hefiod* calls *Bellona* the Daughter of *Phorcys* and *Cete*, which was never ſaid of *Minerva*. *Varro* adds, that ſhe was the
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Sister of *Mars*, and that she was anciently named *Duelliona*, the two Names, originally *Latin*, differ not from one another, both of them signifying the Goddeffes of War; there are even others who make her *Mars's* Wife.

The Poets vied with one another in painting her as a war-like Divinity who prepared the Chariot and Horses of *Mars*, when he set out for War, as may be seen in *Satius Thob.* lib. 2. v. 1718. according to *Virgil Ænied.* lib. 8. v. 703. this Goddeffes armed with a Whip animated Warriors to the Battle.

*Et sciffa gaudens vadit discordia pallâ,
Quam cum sanguineo sequitur Bellona flagello ;*

Or in *Lucian's* Stile. *Pbars.* lib. 3. ver. 568.

Sanguineum veluti-qualiens Bellona flagellum.

She was represented, further, with her Hair dishevelled, holding a Torch in her Hand. *Silius Italic.* *Panic.* lib. 5. v. 221.

*Ipsa facem qualiens, ac flavam sanguine multo
Sparsa comam, medias aciens Bellona perenât.*

Bellona had a Temple at *Rome* in the ninth Region near the *Porta Carmentalis*, and in that Temple the Senate gave Audience to the Ambassadors, who were not allowed to enter the City, as also to Generals who returned from War. At the Gate was a small Column called the *War-like Column*, against which they threw a Spear whenever they declared War. *Servius* says, this Goddeffes had her Rank among the Gods who were called *common*, and was reckoned equal in Power to *Mars* the God of War. The Priests of *Bellona* called *Bellonarii*, received their Priesthood by Incisions that were made upon their Thighs, the Blood whereof they received in the Palms of their Hands, as we learn from *Tertullian*; but *Eleanus Lampridus*, in the Life of *Commodus*, cap. 9. tells us this Incision was made in the Arm, *Bellonæ servientes vere excicare brachium præcepit, studio crudelitatis.* These poor Wretches, after having thus drawn Blood from themselves, by these cruel Incisions, made a Sacrifice of it to the Goddeffes. This Cruelty in latter Times however was only counterfeited. These Priests were Phanaticks, who in their Fits of Enthusiasm predicted the taking of Towns, the Defeat of Enemies,

Enemies, and boded nothing but Blood and Havock; which makes *Juvenal*, Sat. iv. ver. 124. ſay,

————— *Sed et Fraxaticus æſtro*
Percuſſus, Bellona, tuo dominat, &c.

The Worſhip of *Bellona*, tho' celebrated at *Rome*, was yet more ſo at *Comana*; there were two principal Cities of that Name, where ſhe was honoured with a peculiar Worſhip. *Bellona* is repreſented upon ſome Monuments, and upon the Medals of the *Bruttians*, together with *Mars*, armed with a Pike and Buckler; but it is very difficult to diſtinguiſh her from *Pallas*.

The Goddeſs *Bellona* was alſo highly worſhipped at *Capadocia*, eſpecially at *Comona*. There were two principal Cities of that Name; the one in *Capadocia*, and the other in the Kingdom of *Pontus*; they were both conſecrated to that Goddeſs, and obſerved much the ſame Ceremonies in the Worſhip they paid her. The Temple which ſhe had at *Comona* of *Cappadocia* endued with a great deal of Ground, was ſerved by a vaſt many Miniſters, under the Authority of a Pontiff, a Man of great Eſteem, and of ſuch Dignity, that he ſtooped to none but the King himſelf, and was commonly taken from the royal Family; his Office was for Life. *Strabo*, who mentions the Worſhip paid by the *Capadocians* to that Goddeſs, lib. 12. c. 135. v. 137. tells us, that at the Time of his travelling into that Country, there were more than ſix thouſand Perſons, Men and Women together, conſecrated to the Service of the Temple of *Comona*.

Q. Who was *Berginus*, and how came he to be made a God?

A. There is among the Inhabitants of *Breſcia* in *Italy* a Figure found, which repreſented a young Man wrapped up in a Drapery, which covered his whole Body, with this Inſcription, *Bergino M. Nonius, M. F. Seneciannus, V. S. Marcus Nonius Senecianus, ſometimes the Son of Marcus, of the Flavian Tribe, has accompliſhed the Vow which he had made to Berginus.* The Family of this *Nonius Senecianus*, was one of the moſt conſiderable in *Breſcia*; and there was found in that ſame City a Statue of another *Nonius*, with this flattering Inſcription, *M. Nonius, a Youth, the great Hope of the Breſcians.* We know nothing of this *Berginus*,

Berginus, who undoubtedly was worſhipped as a God by the *Breſcians*, ſince he had an Altar, of which the Hiſtorian of the Antiquities of *Breſcia* has given a Print, and a Prieſteſs who had the Charge of his Worſhip; *Berginus*, no doubt, was the ſame Hero of the Country.

Q. Who is *Brachma*, and how came he to be made a God?

A. The Theogony of thoſe *Indian* Prieſts we call *Brahmins*, or *Brachmans*. They got this Name from *Brachma*, who, according to the *Indian* Doctrine, is the firſt of the three Beings whom God created, and by whoſe Means he afterwards formed the World. This *Brachma*, ſay their *Brachmans* compoſed and left to the *Indians*, the four Books which they call *Beth*, or *Bed*, in which all the Ceremonies of Religion are comprized; and that is the Reaſon why the *Indians* repreſent this God with four Heads. The Word *Brachma*, in the *Indian* Language, ſignifies, *He who penetrates into all Things*. Father *Kircher* (ſee *Herb. Bibl. Orient. pag. 212.*) has given a Print of the God *Brachma*, and enlarged a good deal upon the Mythology of the *Indians* in Relation to him. The Gods of the *Brachmans*, ſays this learned Jeſuit, are *Brachma*, *Vefne*, or *Vichnou*, and *Butzen*, and they are the Chiefs of all the other Gods, whoſe Number amounts to thirty three Millions; but all Mankind are ſprung from *Brachma*, and this God has produced as many Worlds as there are Parts in his Body. The firſt of theſe Worlds, which is above the Heavens, ſprung from his Brain; the ſecond from his Eyes; the third from his Mouth; the fourth from his left Ear; the fifth from the Palate, and from the Tongue; the ſixth from the Heart; the ſeventh from the Belly; the eighth from the Parts that Modeſty forbids to name; the ninth from the Thigh; the tenth from the Knees; the eleventh from the Heel; the twelfth from the Toe of the right Foot; the thirteenth from the Sole of the left Foot; the fourteenth from the Air which encompassed him at the Time of theſe Productions. If the *Brachmans* be asked the Reaſon of a Theology ſo ridiculous, they answer, That the different Qualities of Men gave riſe to it. The Wiſe and Learned are meant by the World ſprung from *Brachma*'s Brain; the Gluttonous come from his Belly; and ſo of the reſt. Hence theſe Prieſts
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24 *History of the Gods, Goddeſſes, &c.*

are ſo curious in obſerving Phyſiognomy and perſonal Qualities, pretending to divine to what World every one belongs.

Theſe ſame *Brachmans* have imagined ſeven Seas ; one of Water, one of Milk, one of Curds, a fourth of Butter, a fifth of Salt, a ſixth of Sugar ; and in fine, a ſeventh of Wine ; and each of theſe Seas has its particular Paradifes, ſome of them for the Wiſer and more Refined, and the reſt for the Senſual and Voluptuous ; with this Difference, that the firſt of theſe Paradifes, which unites us intimately with the Divinity, has no need of any other Sort of Delights, whereas the reſt are ſtored with all imaginary Pleaſures.

I ſhall only mention another wild Notion of the *Indians* about the Formation of the World, which they believe to be a Work ſpun by a Spider, and which ſhall be deſtroyed when the Work returns into the Bowels of that Inſect.

Q. Which were the different Names that *Bacchus* went under ?

A. It is very probable that the Name of *Bacchus*, was given him upon Account of the Lamentations and Howlings of the *Bacchanalia*. He was called *Bimater*, to denote that he had, in a manner, two Mothers. *Dionyſius*, in Alluſion to the God who was his Father, and to Mount *Nyſa*, where he was educated. *Libor*, becauſe Wine enlarges and exhilarates the Heart. *Bromius*, from the Noiſe of the *Bacchianals*. *Liceus*, becauſe he drives away all Care. *Evan*, from the Ivy that was conſecrated to him. *Læncus* or *Torcularius*, becauſe he invented the Uſe of the Wine-preſs, and it is for the ſame Reaſon that he was termed *Sabaſius*. *Biſormis*, becauſe he was ſometimes repreſented like an Infant, ſometimes like a bearded Man. *Triambes*, becauſe he had triumphed three times. *Euge Fili*, becauſe having transformed himſelf into a Lion, to defend his Father againſt the Giants, that God had animated him by theſe Words, *Euge Fili, Evobe Bacche, Well done my Son Bacchus*. *Dithgrambus*, comes from the Fable which imports that when the Giants had cut *Bacchus* in Pieces, his Mother *Ceres* had collected his diſſipated Members, and reſtored him to Life. *Meliaſtus*, from a Fountain of this Name, near which the *Orgies* were celebrated. *Pſila* was given him by the *Amycleans*, from the Word *Pſila*, which in the *Dorick* Dialect, ſignifies the Tip of the Wing of a Fowl to intimate that Man is carried away
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and born up by Wine, ſuch as a Bird in the Air by its Wings; *Cicorniger*, from the Horns which he ſometimes wears, the Symbols of the Beams of the Sun, which this God repreſented. *Carimbifer*, in Alluſion to the Ivy Branches named *Corymbi*, wherewith his Crown was ſometimes garniſhed. Several Names were given to the Women who celebrated his Feſtivals; they were called *Bacchanals*, from the Howlings and other Noiſe which they made. *Bimallonides*, becauſe they pratted with an unbounded Freedom. *Thyades*, becauſe heated with Wine, they roamed about like mad.

Q. I have heard of *Argus* and *Briareus*, who were they?

A. *Argus* was the watchful Keeper of *Jove's* Miſtreſs, ſet Centinel over her by *Juno*. The Poets feign that he had an hundred Eyes, ſome of which were placed before, and ſome behind, to watch *Io*, the Daughter of the River *Inachus*, whom *Jupiter* turned into a Cow upon *Juno's* ſurprizing him with her; the Meaning is, ſhe was put into a Ship who had a Cow upon its Forecaſtle. *Mercury*, at the Command of *Jupiter*, with his delightful Muſick, locked up all his Eyes in Slumber, and killed him. *Juno* placed his Eyes in her Peacock's Tail, in Remembrance of him. *Macrobius* maketh his Eyes the Stars, and *Mercury* the Sun, which by their Appearance killeth them, that is, extinguiſheth their Light. *Sat. i. 19.*

To clear up this Fable, *Io*, the Prieſteſs of *Juno*, was beloved of *Jupiter Apis*, King of *Argos*, *Niobe* his Wife, who was likewiſe called *Juno*, having conceived a Jealouſy of her, put her under the Guard of her Uncle *Argus*, a Man extremely vigilant, which made the Poets give him ſo many Eyes.

Briareus was the Son of *Titan* and *Terra*, an huge Giant, whom Men call *Ægeon* (*Hom. Iliad i. 403.*) The Poets feign him to have had an hundred Arms, and fifty Heads. At the Deſire of *Thetis*, the Daughter of *Neptune*, he went into Heaven to aſſiſt *Jupiter* againſt the rebellious Gods, and put an End to the Mutiny; but he afterwards rebelled with his Brethren, inſomuch, that *Jupiter* ſtruck him with his Bolt, and laid him under Mount *Ætna*. See *Virgil, Æn. x. 565, &c.*

Q. Who were the Gods called *Cabiri*?

A. If we may believe *Sanchoniathon*, the *Cabiri* were Natives of *Phenicia*: That Author speaks of them in two Places of the Fragment; he makes them to be descended from *Sydik*, and confounds them with the *DioscURI*, likewise called *Cabiri*, *Corybantes*, *Samothraces*. In the second Place, where he mentions the same Gods, he tells us, that *Chronos* gave two of his Cities, namely *Byblos* to the Goddeffs *Baaltis*, and *Beryla* to *Neptune* and the *Cabiri*, &c. It appears therefore from that ancient Author, that the *Cabiri* were the Sons of *Sydik*, and that they dwelt at *Beryla* of *Phenicia*; and as the Descendants of this *Sydik*, whoever he was, were deified, it is highly probable the *Cabiri* were so too, and that it was in the City now named they first received religious Worship. It is therefore certain, that the *Cabiri* were *Phenician* Gods; their very Name is a Proof of it. *Damascius* in *Photius*, speaking of *Esculapius*, one of the Sons of the same *Sydik*, expressly says: *Esculapius*, who was at *Beryla*, is not an *Egyption*, but a *Phenician* by Birth; for among the Sons of *Sydik*, who were stiled *DioscURI* or *Cabiri*, the eighth was called *Esmunus* or *Esculapius*.

If we would know, in the next Place, how many *Cabiri* there were, and what their Names, we shall find great Diversity of Opinions among the Ancients. As the Sons of *Sydik*, according to *Sanchoniathon*, were denominated *Cabiri*, we must admit eight of them, if we follow his Opinion, since *Esculapius* was his eighth Son. *Strabo* reckons only three *Cabiri*, and tho' he subjoins three Nymphs *Cabaridal*, that does not encrease the Number of these Gods, since they had either Sex indifferently given them. *Tertullian* likewise restricts their Number to three: *Tres aræ trinis Diis parent magis potentibus; eosdem Samothraces existimant*. Some Authors admit only two *Cabiri*, to whom they also give different Names; for some call them *Jupiter* and *Bacchus*, and others *Cælus* and *Terra*. The old Scholiast upon *Apollonius*, assures us, that *Mnaseas* reckoned three, which he called *Αχιεργός*, *Achieros*, *Αχιεργός*, *Achiocersu*, *Αχιεργός*, *Achiocersus*. Lastly, *Dionysiodorus* adds a fourth, namely, *Camillus*, or *Mercury*. *Bochart*, who of all the Moderns has given the most happy Interpretation of these Names, derives them from the

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Phenician Language, and thinks the firſt denotes *Ceres*; the ſecond *Proſerpine*; the third *Pluto*; and the fourth *Mercury*. *Reland*, who has made a learned Diſſertation upon the *Cabiri*, admitting the Names of the four to be as I have given them, concludes they were the Gods of the Dead. That *Ceres* was the Earth that covered them; *Pluto* and *Proſerpine*, the infernal Regions where they came to dwell; and *Camillus* or *Mercury*, the God who conducted them thither.

We learn from the Ancients what were the Ceremonies uſed upon thoſe who were initiated into thoſe Myſteries. The Perſon to be initiated was ſeated on a Throne, had a Crown of Olive ſet upon his Head, his Belly bound with a purple Ribband, and the reſt of the initiated danced around him. See *Plato's* Dialogue of *Euthydemus*; *Dion. Chryſ.* Orat. 12. *Proclus*, lib. vi. cap. 13.

So valuable was this Initiation that *Agamemnon*, *Ulyſſes*, and the other Heroes of the *Trojan War*, were deſirous to receive the ſame Honours; ſee *Diodorus*, *Apollonius*, *Plutarch* in *Alexander*, *Suidas*, &c. *Macrobius* informs us, *Sat.* lib. iii. c. 4. that *Tarquinius* the Son of *Demaratus* the *Corinthian*, was alſo initiated into theſe Myſteries; as likewiſe *Philip* the Father of *Alexander the Great*, and ſeveral others.

According to all the Ancients the *Cabiri* were of the Number of the great Gods; now, no ſuch Thing is ſaid of the *Corybantes*, the *Curetes* or the *Idæi Daſtyli*. The Account which the beſt Authors give of the *Daſtyli* is, that they were Natives of the Iſland of *Crète*, that they were the firſt who found out the Art of forging Iron, after the burning of Mount *Ida*. The Account given of the *Curetes*, that they had the Care of *Jupiter* in his Infancy, who made it their Buſineſs to hinder his Cries from being heard, by clashing upon their Spears, and dancing about him: This by no means agrees with what Antiquity relates of the *Cabiri*. As for the *Corybantes*, theſe were the Priests of *Cybele*, who in the Myſteries of that Goddeſs leaped and danced about her, and made a wild Kind of Noiſe with their Arms. The *Telchines* were accounted a Sort of Wizards, who travelled the Country to tell Fortunes, and to attract the Admiration of the Populace, who are always apt to admire what carries an Air of marvellous.

Q. How came the *Golden Calf* to be worshipped by the *Israelites* as God?

A. *Apis*, the Son of *Jupiter* by *Niobe* the Daughter of *Phoronaus*, called also *Serapis* and *Osiris*. He was King of the *Argives*, and married *Isis* the Daughter of *Inachus*. He left his Kingdom to his Brother *Aegialeus*, and passed over into *Egypt*, where he civilized the Inhabitants, taught them to sow Corn and plant Vines, and so obliged them that they made him their King, and worshipped him after his Death in the Form of an Ox, a Symbol of Husbandry, in Imitation of whom, the *Israelites* that came from thence made their *Golden Calf*, as the *Egyptians* had that of the Ox *Apis*. The Prophet *Amos*, ch. v. ver. 26. upbraids them for having led about in the Wilderness the Tabernacle of the God *Moloch*, the Image of their Idol, and the Star of the God *Rempbam*. By this it appears that the *Hebrews*, who derived from the *Egyptians* that fatal Propensity which they had toward Idolatry, imitated them but too often, not only in the Solemnity of the *Golden Calf*, but also in the Ceremonies of their Procession, lodged in a Tabernacle the Figures of a Star, and a Divinity acknowledged to be the King of those who adored him; that is the God of *Egypt*, the Sun or *Osiris*, and others whom that superstitious People believed to have rescued them from Bondage, and who said *Exod.* 32. *Behold the Gods, who have brought thee out of Egypt.*

Q. Who was the Goddess *Camæna*?

A. *St. Augustine* places *Camæna* among the *Roman* Divinities, as the Goddess who presides over Songs; but as this is an Epithet given to the *Muses*, it is probable that she was not distinct from them; I shall therefore speak of her when we come to the *Muses*.

Q. What was *Chaos*?

A. *Hesiod*, in his *Theogony*, says, that in the Beginning was the *Chaos*; after this *Terra*, the Earth; then *Love*, the fairest of the immortal Gods. *Chaos* engendered *Erabus* and *Night*, from whose Mixture was born *Æther* and the Day. *Terra* formed afterwards *Cælus*, or Heaven, and the Stars, the Mansion of the immortal Gods: She likewise formed the Mountains, and by her Marriage

riage with *Cælus*, ſhe brought forth *Oceanus*, the Ocean, and with him *Cæus*, *Crius*, *Hyperion*, *Japetus*, *Theſa*, *Rhea*, *Themis*, *Mnemoſyne*, *Pæbe*, *Titbys* and *Saturn*. She engendred likewise the *Cyclops*, *Bronte*, *Sterope* and *Argo*, who forged the Thunder *Jupiter* was armed with. Theſe *Cyclops* reſembled the other Gods in every Thing except that they had but one Eye in the Middle of their Foreheads. They were the Sons of *Neptune* and *Amphitrite*; they were Aſſiſtants to *Vulcan* in making *Jupiter*'s Thunder-bolts. *Polyphœnus*, *Brontes* and *Stcrope*s are of moſt Note among the Poets. They were an ancient People inhabiting the Iſland of *Sicily*, which were mighty great Men, whence the Poets gave them the Name of Giants; from the *Cbaos* to the Year 1748 incluſive, it is 5698 Years.

Q. Who were *Caſtor* and *Pollux*, and how came they to be made Gods?

A. *Caſtor* and *Pollux* were two of the principal *Argonauts*, who diſtinguiſhed themſelves in the Expedition to *Colchis*, no leſs by their Piety to the Gods, than by their Courage and Valour. There is ſome thing ſingular in the Fable of their Birth. We are told, that *Leda*, the Wife of *Tyndarus*, King of *Sparta*, was beloved by *Jupiter*; that he, having found her upon the Banks of *Eurotas*, a River in *Laconia*, had *Venus* transformed into an Eagle, and he himſelf aſſumed the Figure of a Swan; who, being purſued by the Eagle, flew for Shelter into the Arms of *Leda*, who was with Child, and at the End of nine Months ſhe brought forth two Eggs, whereof the one produced *Pollux* and *Helen*, and the other *Caſtor* and *Clytemneſtra*; the two firſt were reckoned the Children of *Jupiter*, and the other two claimed *Tyndarus* for their Father. *Apollo-dorus* relates the Story otherwiſe, and ſays, *Jupiter*, being in love with *Nemefis*, transformed himſelf into a Swan, and metamorphoſed his Miſtreſs into a Duck, adding it was ſhe that gave *Leda* the Egg which ſhe had hatched, and that conſequently ſhe was the real Mother of the Twin-brothers. Some Authors, in order to explain this Fable, ſay, it has no other Foundation but the Beauty of *Helen*, and eſpecially the Length and Whiteness of her Neck reſembling that of a Swan. Be that as it will, the Conjecture of thoſe who will have it, that *Leda* had introduced her Gallant into the higheſt Apartment of her Palace,

Palace, which was usually of an oval Figure, and called among the *Lacedemonians* ἐὼν the Egg, which gave rise to the Fiction of the Egg. Be that as it will, *Castor* and *Pollux* signalized themselves by so many illustrious Actions, that they had a just Claim to be reputed Sons of *Jupiter*, which is the Import of *Dioscuri*, the Name given them, and which they bore ever afterwards. It was in the Expedition to *Colchis* especially, that those two Heroes distinguished themselves, and rendered themselves worthy of the Name they bore. *Pollux* flew the famous *Ayebus*, who challenged all the World at the Gauntlet-fight; this Victory, and that which he gained afterwards at the Olympic Games, which *Hercules* celebrated in *Elis*, made him be reckoned the Heroe and Patron of Wrestlers, while his Brother *Castor* distinguished himself in the Race, and in the Art of breaking Horses, as *Horace Carm.* lib. i. says after *Homer*, who calls himself a Breaker of Horses. These two Heroes, after the Expedition to *Colchis*, signalized themselves by Sea, and cleared the *Archipelago* of the Pirates who infested it, which served, not a little after their Death, to make them pass for two Divinities friendly to Sailors. We are told, that during a Storm at Sea two Fires were seen to play around the Heads of the *Tyndaridae*, and very soon after the Storm ceased. These Fires, which often appear at Sea in Time of a Storm, were afterwards reckoned the Fires of *Castor* and *Pollux*. When two of them were seen at a time, it was a Prognostic of fair Weather; when only one of them appeared, it was an infallible Sign of an approaching Storm, and then they invoked the Aid of these two Heroes. As *Pollux* was reputed immortal, being the Son of *Jupiter*, we are told he supplicated his Father to put him to Death, or to share his Immortality with his Brother. *Jupiter* heard his Prayer, so that when *Castor* recovered Life, *Pollux* lost it; and when *Pollux* returned into the World, *Castor* re-entred the Kingdom of the Dead. This by the way, is that alternative Life and Death of which the Poets have said so much after *Homer*, *Odyss.* lib. ii. and *Pindar*, and which *Virgil*, *Æneid*, lib. vi. The Foundation of which Fiction is, that the two Princes I am speaking of being dead, and advanced to the Rank of the Gods, they formed in the Heavens the Sign of the Twins; and because one of the two Stars, of which it is composed

composed, ſets when the other riſes, hence the Fable now mentioned took its Birth. *Caſtor* and *Pollux* lived in the Year of the World 2711: — To the Incarnation, makes 1289 Years; to which add 1750, makes in all 3039 Years ſince their Time.

Q. Who were Contemporaries with *Caſtor* and *Pollux*?

A. *Abimelech* uſurps the Kingdom of *Iſrael*. *Belus* was King of *Babylon*. *Jaſon's* Expedition with the *Argonauts*. *Pliſthenes* King of *Argos*. *Adrastus* King of *Sicyon*. *Priamus* King of *Troy*. *Brenner* King of *Germany*. *Chiron* the firſt and great Phyſician; he was the fifth Son of *Saturn* and *Phillyra*; he taught *Æſculapius* Phyſic, *Apollo* Muſic, and *Hercules* Aſtronomy, and was Tutor to *Achilles*. No Poets, no Hiſtorians at this Time.

Q. Who was *Ceres*, and how came ſhe to be made a Goddeſs?

A. *Ceres* was the Daughter of *Saturn* and *Ops*, the Goddeſs of Corn and Tillage. She had by *Jupiter* one Daughter, named *Proſerpina*, whom *Pluto* privately enticed away, and took with him into his infernal Kingdom. *Ceres* miſſing her, and not knowing what was become of her, lighted Torches on Mount *Ætna* (where they have burnt ever ſince) and ſought for her all the World over; in her Travels ſhe came to King *Eleuſius*, and undertook the Tuition of his Son *Triptolemus*. When he was come to Age, ſhe provided him a Chariot drawn with winged Dragons, that he might travel through the World, and teach People Huſbandry, who lived before on Acorns, and other natural Productions of the Earth. Afterwards, hearing that her Daughter was carried away by *Pluto*, ſhe went to *Jupiter*, and complained to him of the Injury done her. *Jupiter* granted that ſhe ſhould return back, upon Condition ſhe had taſted nothing in Hell whilſt ſhe was there; but it being proved by the Witneſs of *Aſcalaphus*, that ſhe had eaten ſome of a Pomegranate, as ſhe walked in *Pluto's* Orchard, all Hopes of Return vaniſhed; wherefore, in Revenge ſhe turned *Aſcalaphus* into an Owl. At length, *Jupiter*, to eaſe his Siſter's Grief, granted that her Daughter ſhould live half the Year below with her Huſband, and the other half with the Gods above. *Ceres* lived in the Year of the World 2700,

32 *History of the Gods, Goddeffes, &c.*

at the Birth of *Christ* 1300 Years, to which add 1750, makes 3050 Years since *Ceres's* Time.

Q. Who were Contemporaries with *Ceres*?

A. *Anabos* King of *Babylon*. *Laomedon* King of *Troy*. *Phaestus* King of *Sicyon*. *Anchises* the Father of *Æneas*. *Faunus* King of the *Aborigines*. *Galateus* King of *Gaul*. *Linus* the Son of *Apollo* and *Terpsichore*, a *Theban*, who taught Music and Letters; he was Master to *Orpheus* and *Hercules*. No Poets, no Historians at this Time.

Q. What were the *Eleusinian* Mysteries, and other Feasts of *Ceres*?

A. The *Sicilians*, in Gratitude for the Obligations they lay under to *Ceres*, founded Feasts and Mysteries to perpetuate the Memory of her good Services. The Time of the Year marked out the Reason of their Institution, since they were celebrated a little before the Harvest in Honour of *Proserpine*, and in Seed-time in Honour of *Dia*. Both their Feasts were celebrated with a great deal of Solemnity; and *Diodorus Siculus* informs us, that in the latter, which lasted six Days, they represented Men's ancient manner of living before the Invention of Agriculture.

The Inhabitants of *Attica*, gratefully affected with the Services of *Ceres*, as well as the *Sicilians*, distinguished themselves also by Feasts instituted to her Honour. The former was called *Proerosia*, because it was celebrated before sowing and tilling; and the Goddess was termed *Proerosia*, according to the Custom of the Ancients, who gave their Gods as many Names as they had Feasts and Temples. The second celebrated at *Athens* sometime after, namely, about the Middle of *October*, was named *Thesmophoria*, that is, *The Feast of the Legislatress*; it was instituted by *Tritolemus*; but some *Egyptian* Ceremonies, afterwards added, that had a Reference to *Orpheus* and the *Danaids*, made some Ancients say, that it was the Feast of *Isis* and *Osiris*, propogated from *Egypt* to *Greece*. This Feast lasted five Days at *Athens*, and two Women, born of lawful Wedlock, were chosen every Day to preside therein; and took Care to have Sacrifices offered according to their Means, by the Hands of a Priest, named *Stephanophorus*, or crowned. They set out from *Athens* to *Eleusis*, when they performed Sacrifices on the second of
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the Month *Pyaneſſion*, which answers in Part to our *October*; and that Day was called *Anodes*, that is, *the Aſcent* becauſe they went up to *Eleuſis*. The ſame Women bore upon their Heads the Books of the Laws of *Dio*, and ſung Hymns to her Honour. When they arrived, they lived very reſervedly, remote from the Company of Men, and appeared in a modeſt Habit, and without Crowns upon their Heads; abſtaining, eſpecially, from eating of Pomegranates, whoſe Fruit had been ſo fatal to the Goddeſs: They even faſted the third Day, which they paſſed in the Temple of *Ceres*, ſitting at the Feet of her Altars. Then they rallied one another to promote mutual Laughter, as *Baubo* had done to *Ceres*, when ſhe came into her Hut.

Laſt of all, they performed Sacrifices in ſecret, the Ceremonies whereof were not allowed to be divulged. The Feaſt ended with a Sacrifice named *Zemina*, that is, *of Atonement*, being deſigned to expiate the Faults they had committed during the Solemnity.

The third Feaſt was celebra in the Month of *December*, and was called *Aloa*, from the Word *Alos*, which ſignifies *a Barn-floor*, becauſe that was the Time when they uſed to thresh the Corn, and to be in the Barns. But the moſt ſolemn was, that which was celebrated at *Eleuſis*, in the Month of *Auguſt*; it was named by way of Excellency, *the Myſteries*. By whom this Feſtival was inſtituted is not agreed. Some Authors will have it to have been by *Erechtheus*, others by *Mufeus*, or *Eumolpus*, or *Orpheus*; it was the Month *Bordromion*, which answers in Part to our Month of *Auguſt*. Theſe Things had given riſe to its Inſtitution; the Invention of Agriculture, the Laws of *Ceres*, and the other Adventures which beſel her at *Eleuſis*; and the Memory of all theſe was kept up by particular Ceremonies. See, *Menſius*, in his Treatiſe of the *Eleuſian Myſteries*, and *M. le Clerc*, *Bibl. Univ.* Tom. vi. Thus this Solemnity comprehended the Myſteries of all the reſt.

The *Eleuſinian Myſteries* were of two Sorts, the greater and the leſſer; one Qualification requiſite to both was, to be able to keep a great Secret. Though *Triptolemus* had appointed that no Stranger ſhould be capable of being initiated into the great Myſteries, yet *Hercules*, to whom they durſt reſuſe nothing, demanded to be admitted to them,

them, and upon his Account other Ceremonies were inſtituted, which they called the leſſer Myſteries, and theſe were celebrated afterwards at *Agra* near *Athens*. Thoſe who were ambitious of being admitted to them, repaired to this Place in the Month of *November*, ſacrificed to *Jupiter*, and kept the Victims to lay under his Feet, when they were purified upon the Banks of the River *Hoffus*. We know not exactly what Sorts of Ceremonies were made uſe of in thoſe Purifications; only that Salt was there employed, Leaves of the Laurel-tree, Barley and Crowns of Flowers, Sea-water and River-water: He who performed the Ceremonies was called *Udranus*, becauſe he poured Water upon the Candidates for the Myſteries. It was alſo neceſſary, during the whole Time, to keep chaſte; and, laſt of all, to ſacrifice a Sow with young. Theſe leſſer Myſteries ſerved as a Preparation for the greater, which were celebrated at *Eleuſis*; and by their Means Perſons were initiated into the ſecret Ceremonies of *Ceres*. After having paſſed thro' a great many Trials, the Perſon was *Myſtes*, that is, qualified for being very ſoon initiated into the Myſteries, and to become *Epoples*, or the Witneſs to the moſt ſecret Myſteries, which was not procured till after five Years Probation; during which he might enter into the Veſtible of the Temple, but not into the Sanctuary; and even when he was *Epolis*, and enjoyed that Privilege, there were ſtill many Things, the Knowledge whereof was reſerved to the Priests alone.

When one was initiated, he was introduced by Night into the Temple, after having his Hands waſhed at the Entry, and a Crown of Myrtle put upon him. Then was opened a little Box wherein were the Laws of *Ceres*, and the Ceremonies of her Myſteries; and after having given him thoſe to read, he was to tranſcribe them. A ſlight Repaſt, in the Memory of that which the Goddeſs had got from *Baulo*, ſucceeded this Ceremony; after which, the *Myſtes* entered into the Sanctuary, over which the Priest drew the Veil, and then all was in Darkneſs in the Twinkling of an Eye. A bright Light ſucceeded, and exhibited to View the Statue of *Ceres* magnificently adorned; and while they were attentive in conſidering it, the Light again diſappeared, and all was once more wrapped up in profound Darkneſs. The Peals of Thunder that were heard, the Lightnings that ſaſhed from all Hands, the
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Thunder that broke in the miſt of the Sanctuary, and a thouſand monſtrous Figures that appeared on all Sides, filled the Initiated with Horror and Conſternation ; but the next Moment a Calm ſucceeded, and there appeared in broad Day-light a charming Meadow, where all came to dance and make merry together. It is probable, that this Meadow was in a Place incloſed with Walls behind the Sanctuary of the Temple, which they opened all of a ſudden, when the Day-light was let in ; and this Scene appeared the more agreeable, that it ſucceeded a Night when nothing but doleful and hideous Objects were to be ſeen. There it was that amidſt Jollity and Mirth all the Secrets and Myſteries were revealed ; according to ſome Authors, the moſt unbounded Licentiousneſs reigned ; the *Myloſs* (the Figure of a *Vulva*) was there exhibited, which the *Sicilians* bore about in the Feaſts of *Ceres*, and *Tertullian* adds the *Phallus* (the Figure of a *Penis*) of the *Egyptians*. But after all we know not well what paſſed there, theſe Myſteries having been long kept an impenetrable Secret ; and had it not been for ſome Libertines, who got themſelves initiated in order to divulge them, they had never been brought to light. This much is true, that the greateſt Modeſty, and even a pretty ſevere Chaſtity was exacted from the *Myſtæ* and Women who preſided over the Feaſts of this Goddeſs. The Purifications and Oblations that were there practiſed, would make one imagine they were not ſo diſſolute as ſome Authors have alledged ; unleſs we will ſay, that the Abuses, which the Fathers of the Church ſpeak of, were not of the primative Inſtitution, but had only crept into them afterwards. The Night being ſpent in theſe Ceremonies, the Prieſt diſmiſſed the Aſſembly with ſome barbarous Words, which ſhews that they had been inſtituted by a People who ſpoke another Language. (Theſe Words were *conx* and *onx pax*, which *M. le Clerc* takes to ſignify *to watch and do no Evil*) namely, by the *Egyptians*. In a Word, that they were the ſame, as has been already ſaid, with the Myſteries of *Isis*, but to which the *Greeks* had, in Proceſs of Time, added a great many Ceremonies of their own.

2. What do you ſay of the Miniſters who officiated in theſe Feſtivals ?

A. The firſt was a *Hierophantes*, or a *Myſtagogus*, that is, a Man who ſhews the ſacred Things, he was likewise
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ſome times called a *Prophet*, and the Initiated were not permitted to mention his Name to the Profane. This *Hierophantes* was to be an *Athenian* of the Family of the *Eumolpidæ*, of a certain Age, with other Qualifications preſcribed by the Laws, and eſpecially to keep a perpetual Continence. The ſecond was a *Daducus*, or *Torch-bearer*; the third, a *ſacred Herald*; the fourth, a *Minifter of the Altar*; this was a young Man who put up Prayers in Behalf of the Aſſembly, and was ſubject to the ſuperior Miniſters. Beſides theſe four Miniſters, there were two Prophets to do ſacrifice, and five Delegates to ſee that all Things were performed in order; the firſt was called the *Kriſy*, and the other four *Epimcletes*.

The Feaſt of Initiation laſted nine Days; the firſt was called *Ægyrmos*, or *the Day of the Aſſembly*; and it was taken up in the Ceremonies I have been ſpeaking of; on the ſecond, the *Myſtæ* were ſent to the Sea to bathe themſelves; on the third was a ſacrificed Barbel with Flowers and Cakes; on the fourth, Oxen were yoked in a Chariot whoſe Wheels were made like Drums; the Women walked along with the Chariot, crying, *Hail Mother Dio!* and bearing little Boxes, in which were Cakes, Wool, Pomegranates and Poppies. None of the Profane durſt look upon this Chariot; and whoever happened to be at the Windows were obliged to withdraw; on the fifth Day, they walked the Streets all Night long, in Imitation that *Ceres* had made for her Daughter; on the ſixth, they carried from *Eleuſis* to *Athens* a large Statue of a young Man, crowned with Myrtle, and bearing in his Right-hand a Torch; him they called *Jacchos*, a Name which *M. le Clerc* derives from the *Phœnician Eaah*, an Interjection of Joy and Transport: And indeed, this accompanied with loud Ejaculations of Joy and with Dancing; and it is very probable, that it repreſented thoſe who accompanied *Ceres* in her Affliction; on the ſeventh, were celebrated the *Gymnic Games*, where the Combitants were naked; theſe were the moſt ancient Games of *Greece*, inſtituted in the Memory of the Invention of Tillage; the eighth Day was employed in imitating thoſe on whom the Ceremony had not hitherto been performed. This Day was termed *Epidauſia*, becauſe *Eſculapius* had arrived on that Day from *Epidaurus* to be initiated; a Favour which they were very willing to grant him;

him; the ninth was employed in filling two Veſſels with Water, after which they were emptied in pronouncing ſome Words, whereby, it ſeems, they ſupplicated the Goddeſs for Rain, to fructify the Earth, and that Day was termed *Plemechoe*, a Word importing, *an Earthen Veſſel flat at Bottom*.

Q. How came the *Cæſars*, the *Roman Emperors*, to be made Gods?

A. The *Romans* having put the City into the Number of the Gods, we need not doubt but they would raiſe *Romulus*, the Founder of both their City and Empire, to the ſame Rank. In the Year of *Rome* 37, on the 7th of *July*, as *Dionyſius Halicarnaſſus*, lib. i. *Plut.* on *Rom.* ſays, as *Romulus* was haranguing his Soldiers in a Plain near the God's Pond, whither the Senate had accompanied him, there aroſe a Storm, mingled with Hail and Thunder, ſo terrible, that almoſt all retired, except the Senators, who, taking Advantage of this Conſternation, tore their Prince in Pieces; and whether they had carefully concealed him, or had each of them taken one of his Members, which they concealed under their Robes, ſo it was that *Romulus* appeared no more, nor was there any Veſtige of this Parricide to be found. The Storm being over, thoſe who had withdrawn returned, and aſked the Senators about their King, by whom they were told, that he was ſuddenly carried away in a fiery Whirlwind, and that Heaven had ſnatched him from the Earth; that in ſhort, they had Reaſon to conſole themſelves under this Loſs, ſince, inſtead of a King, who ought indeed to be very dear to them, they would have among the Gods a Protector, who was never to abandon them.

The *Romans*, ſatisfied with ſeeing their Founder ſeated among the Gods, did not think of raiſing their other Kings, nor any of their great Men to the ſame Dignity for ſeveral Ages; till at length, upon the Loſs of their Liberty under *Julius Cæſar*, they ſuffered *Auguſtus* his Nephew and Succeſſor to give him Deification, ſpreading a Report, that *Venus* had come, as we read in *Ovid's Metamorph.* Book xv. into the Middle of the Senate, at the Time of that great Man's Aſſaſſination, and placed her Kinfman among the Stars. A new Star, or rather a Comet, which appeared that Year, as *Suetonius* tells us, favoured

favoured the Apotheosis, and it was easily believed to be the Soul of that Prince. Temples were built to him, wherein Sacrifices were offered, and his Statue was always represented since with a Star over his Head. But to say the Truth, this Deification came somewhat too late; the Times were not so fertile in Divinities as of old. Whatever Veneration was paid to the Grand-Nephew of *Cæsar*, this Deification did not Fail to provoke some to rally him; some called him the Puppit-maker, others said he took care to fill up the Vacancies in Heaven, which had received no new Colony for a long Time. But *Augustus* made a Jest of those Scoffs, not doubting but he himself should one Day receive the same Honours. For the great Affair is once to establish a new Fashion. His Hope was not vain, they did not so much as defer the Ceremonies till his Death; and, according to *Appian*, he was hardly of the Age of eight and twenty when he was acknowledged a tutelar God in all the Cities of the Empire.

The deifying Spirit raged afterwards to such a Degree, that they gave a Place among the Gods, not only to the most wicked Emperors, as, *Tiberius*, but also to the most stupid of them, as, *Claudius*. Several Empresses had the same Honours. I refer my Reader to *Suetonius*, who is the only Biographer that has written the Lives of the Twelve *Cæsars*.

Q. Who were Contemporaries with *Romulus*, *Julius* and *Augustus Cæsar*?

A. *Romulus* lived in the Year of the World 3098, which was 902 Years before Christ, to which add 1750, makes 2652 Years since his Time. His Contemporaries were *Micah* the Prophet, *Artycas* King of *Media*. *Julius Cæsar* lived in the Year of the World 3894, 106 Years before Christ, to which add 1750, makes 1856 Years since his Time. His Contemporaries, *Ptolemy Dionysius*, the second King of *Egypt*, marries *Cleopatra* and expels her, she flies to *Cæsar*, who received her, and had a Son by her. Learned Men. *Marcus Tullius Cicero*, *Cornelius Nepos*, *Crispus Salustius*, *Craitppus* the Philosopher.

Octavius Cæsar Augustus, being *Julius Cæsar*'s Sister's Son, was adopted and succeeded him; he lived in the Year of the World 3910, before Christ 90 Years, to which add 1750, makes it 1840 Years since his Time. *Tiridates* King of the *Persians*, *Arterius Musa* cures *Augustus*,

gustus, brings great Honour to the Professors of Physic-
Poets, *Virgilius*, *Horatius Flaccus*, *Mecænas*, *Nicolas*,
Damascenus, *Polamon* of *Alexandria* the Philosopher.

Q. How came *Cham* to be made a God?

A. *Osiris* is the same as *Mizram*, the Son of *Cham*, who peopled *Egypt* some Time after the Deluge, and who, after his Death, was taken into the Number of the Gods, according to the Custom of raising to that Dignity those who founded Empires; and the Reason why the Ancients call him the Son of *Jupiter*, is, that he was the Son of *Ham* or *Hammon*, whom he himself had acknowledged as a God. *Marsham* takes *Osiris* to be *Ham* himself, known under the Name of *Menis* at the Head of the *Dynasties*, who succeeded to the Gods and Demi-gods; he confirms his Opinion, by the Remark which *Africanus* had drawn from *Manetho*, concerning the first King of *Egypt*, whom a Crocodile had devoured; which agrees perfectly to *Osiris*, slain by *Typhon*, who was represented under the Figure of that cruel Animal. The Learned are obliged to allow that *Osiris* was one of the first of *Noah's* Descendants by *Ham*, and that he governed *Egypt* a few Years after the Dispersion which happened in the Time of *Peleg*. It was unquestionably from this Branch of *Noah's* Sons that *Egypt* got its first Inhabitants. This Country is frequently stiled in the sacred Books, the Land of *Mizraim*, or *Mestraim*, and there Mention is made of the City of *Ammon*. Now there is no doubt but that *Ammon* is the same with *Ham*, whose Name has been softened by suppressing the first Consonant. *Ham* lived in the Year of the World 1140, 2860 before Christ, to which add 1750, makes it 4610 Years since his Time.

Q. Who were Contemporaries with *Cham* or *Ham*?

A. *Noah* his Father, *Shem* and *Japhet* his Brothers. *Ham* possessed, and his Posterity reigned in *Syria*, *Arabia* and *Africa*; *Shem* in the East and South of *Asia*; *Japhet* (or *Japetus*) in the North or West of *Asia*, and in *Europe*. No Poets, no Historians at this Time.

Q. Who was *Chamos*, and how came he to be made a God?

A. *Chamos*, whose Name comes from an *Arabick* Root, that signifies, *to hasten*, *to go quickly*, was the same as
Beck-

Beel-phegor, and the *Moabites* worshipped him under that Name, as may be ſeen in the Book of *Kings*, 1 *Kings* xi. 7. where this Idol, whoſe Worſhip *Solomon* ſtil'd the Abomination of the *Moabites*, whom the Scripture calls the People of *Chamos*, Num. xxi. 29. *Woe to thee Moab, thou art undone, O People of Chamos; he hath put his Sons to flight, ſaith the Lord by the Mouth of Moſes.* *Solomon* eſta-bliſhed the Worſhip of this God, 1 *Kings* xi. 7. *Then Sôlo-mon built a Temple to Chamos, the Idol of Moab, in the Mount over againſt Jeruſalem.* This Temple, which that Prince built to pleaſe one of his Wives, was afterwards de-ſtroyed.

The *Ammonites* worſhipped this Divinity, as appears from the Words of *Jephtha* to the King of that People, *Judges* xi. 24. *What your God Chemosh, ſays that Judge of Iſrael, has given you, belongs to you; why will ye have us not to poſſeſs what our God hath given us.* As *Chamos*, according to *Macrobius*, was the Sun, *Chemos* muſt alſo have repreſented the ſame Luminary, ſince his Worſhip was propagated from *Egypt* and *Lybia* to *Arabia*, where the *Moabites* lived. To be ſure the Name *Chemosh*, im-porting, *to make faſt, to go faſt*, perfectly well agrees to the Sun, to whom the Scripture ſays, *He rejoiceth as a Giant to run his Courſe.*

Q. How came *Cloacina* to be made a Goddeſs?

A. The Occaſion of her being made a Goddeſs, was a Statue, found accidentally in a common Sewer at *Rome*, gave *Titus Tacitus* a Handle to conſecrate it under the Name of *Cloacina*; *Lactantius*, *St. Cyprian* and *St. Au-guſtine* makes mention of this Goddeſs, upon whoſe Ac-count they have not failed to ridicule the *Romans*.

They had full as good a Handle for Ridicule from their God *Cropilias*, as to whom you may read a Diſſer-tation in the Continuation of the *Miscellanies of Literature* by Father *Deſmolets*. Time has preſerved us a Figure of this ridiculous Divinity, which repreſents a young Child in the Poſture of that indecent Action, whence this God has his Name, *The God of a Faſt or Faſting*.

The Goddeſs *Mephitis*, or of ill Savour, naturally comes in here. *Servius*, upon that Paſſage in *Virgil*, *Æn.* vii. *Sævumque exhalat opaca Mephitite*, ſays, that this Goddeſs may

may possibly be *Juno*, taken for the Air, because it is by Means of the Air that bad Smells are communicated.

We know little more about the Goddess *Heres*, who received Thanks of those who entered upon any Inheritance. Accordingly her Name imports, that she was the Divinity of *Hiers*.

Stata Mater, or Goddess *Stata*, was worshipped at *Rome* in the publick Market-place; but as this obliged them to kindle great Fires in the Night-time, which might have occasioned some Burning, every private Person contented himself with paying his Devotion to her in his own House.

The God *Ridiculous* derived his Original from a panick Fear with which *Hannibal* was struck when he was advancing to besiege *Rome*, a Terror, with which, said they, the Gods, Protectors of *Rome* had smote him; and to eternize the Memory of this Event, which obliged the *Carthaginian* General to return back, they erected a Temple to the God *Ridiculus*, without the *Porta Capena*.

The Goddess *Feronia*, whose Name comes from the Verb *fero*, to bring Relief, or from the Town *Feronia* near Mount *Soracle*, was, according to *Servius*, the Patroness of enfranchised Slaves, who had a great many Offerings presented to her; this Goddess being in high Veneration thro' all *Italy*. *Servius* will have her to be the same with Virgin *Juno*. The *Romans* appropriated to this Goddess the Care of the Woods and Orchards. She had a Temple at the Foot of Mount *Soracle*, where an annual Sacrifice was offered to her, and they tell us, it was such as were filled with the Spirit of this Goddess, that walked bare-footed upon Coals without being burnt or suffering any Harm; *Horace*, lib. i. sat. 5. mentions the Homages that were paid to this Divinity, in washing the Face and Hands, according to Custom, in the sacred Fountain that flowed near her Temple, *Ora manusque triâ lavimus, Feronia, lymphâ*.

We are altogether Strangers to the Foundation of the Goddess *Furina*, tho', if we may rely upon *Cicero*, she was the same with the *Funes*.

St. Augustine places also among the *Roman* Divinities *Camæna*, the Goddess who presided over Songs; but as this is an Epithet given to the *Muses*, it is probable that she was not distinct from them.

The

The Goddeſs *Carna* was thought to preſide over the vital Parts, and therefore they invoked her to preſerve the Entrails ſound. She had a Temple upon Mount *Celivus*, where a Sacrifice was offered to her, conſiſting of boiled Beans and Lard.

Collaſtria and *Vallonia*, the firſt according to St. *Auguſtine de Civ. Dei*, was the Guardian of the Mountains, and *Vallonia* of Vallies, For nothing was left upon the Earth without ſome titular Divinity. Thus *Educa* and *Eduſia* took care of the Meat and Drink; *Fructulia* of the Fruits; *Intercidona* of thoſe who wrought with the Hatchet, that they might not be wounded thereby. *Peta*, from the Word *petere*, to demand, was the Goddeſs over Demands. *Putā*, from *putare*, to lop, was the Goddeſs over thoſe who pruned Trees. *Rutina*, from *Rus*, the Fields, was Goddeſs over the Fields. *Sentia*, the Goddeſs over good Thoughts and Deſires.

The Romans had alſo among their Gods *Anculics* and *Ancula*, whom *Festus* makes to have been the tutelar Deities of the Servant-maids, whence no doubt their name *Ancilla* is derived. For as there were Gods for every Station of Life, the Men-ſervants and Maid-ſervants muſt needs have had theirs.

Q. How came *Circe* to be made a Goddeſs?

A. *Hefiod*, in his *Theogony*, tells us, that *Circe* was the Daughter of the Sun and *Perſeis*, and Siſter to *Pafiphæ* the Wife of *Minos*; and the Sun, according to the ſame Author, was the Son of *Hyprion* and *Thra*, the Off-ſpring of Heaven and Earth. *Homer*, *Odyſs.* lib. x. adds that ſhe was Siſter to *Æles* King of *Colchos*, who lived in the Time of the *Argonauts*; ſome Authors, who reckon this Genealogy a Fable, will have it that this Princeſs paſſed for the Daughter of the Sun, only upon Account of the great Knowledge ſhe had of Plants and Medicines, whereof *Apollo*, or rather the Sun, was God; *Orpheus* makes her the Daughter of *Apollo* and *Aſterepo*, others, with *Diodorus*. take this Fiction to have no other Foundation but the Grand-father was called *Elius* or *Sol*, the Sun.

Circe devoted herſelf to the Study of Herbs, wherein ſhe ſucceeded ſo well as to find out ſeveral Remedies; but, as ſhe made uſe of her ſecret Art in taking Revenge of her Enemies

Enemies by Poison, hence ſhe paſſed for a Sorcerers. We are even told, that, having married the King of the *Sarmatians*, or of the *Scythians*, ſhe poiſoned him ; whereby ſhe became ſo odious to her Subjects, that ſhe was obliged to quit the Kingdom to retire to the Coaſts of *Italy*, into the Place which from that Time bore the Name of *Circe's Promontory*, upon the *Tuſcan Sea*, now *Monte Circello*.

Apollonius aſſures us, that *Apollo*, this Princeſs's Father, reſcued her from the Hands of her Subjects, who were going to have killed her, and transported her, in his Chariot to *Italy*, ; which imports, that ſhe happily made Eſcape, and againſt all probability, from the Vengeance of the *Scythians*, by the Means of ſome Ship with Sails. But notwithſtanding all theſe Authorities, I am of Opinion that this Princeſs had no Connection with *Medea*, who lived with her in the Time of the *Argonauts*, but Reſemblance of Character. I rely upon the Authority of *Strabo*, who very judiciously remarks, that *Homer*, having heard of *Jaſon's* Expedition to *Colchis*, and to the City *Æta*, which was the Capital thereof, and knowing all the Fables that had been vented concerning *Medea* and *Circe*, their Inchantments and Conformity of Manners, upon that Account, makes them to be related, wherein he has been followed by *Onomacritus* and *Apollonius Rhodius*. And if the ſame *Homer* has transported the Seat of *Circe* to the middle of the Ocean, it was to add a greater Air of the marvolous to the Relation which *Ulyſſes* gives of his Adventures to the *Phœaciſians*, who loved Fiction, and were too ignorant to be capable of confuting him.

As *Circe* lived much about the ſame Time of the *Trojan War*, it is credible enough that *Ulyſſes* arrived at her Palace, and that he actually fell in love with her. This at leaſt is the Sentiment of thoſe who affirm, that he had a Son by her, named *Telegonus*. The Charms of this Princeſs having made him neglectful of his Honour, as well as of his Companions, they plunged themſelves into the Pleaſures of a voluptuous Court ; which makes *Homer* ſay, ſhe had transformed them into Swine, and that he adds of *Mercury's* giving that Prince an Herb named *Moly*, it was probably wild Rue, whoſe Root is black, and the Flower white ; which makes *Ovid*, *Met.* lib. 14. ſay,

Paciſer

*Paciſer huic dederat ſtorem Cylleni album.
Moly vocant ſupremi, nigra radice tenetur.*

by which Herb he evaded *Circe's* Charms, is to teach us, that, having at length recovered himſelf from his Remiſſneſs, he had given Counſel to his Companions to quit ſo dangerous an Abode. This Plant ſo difficult to be found, according to *Homer*, is the Prudence which *Ulyſſes* exerted in extricating his Soldiers from the Seat of Voluptuouſneſs; and it may be ſuppoſed, that all the Transformations, which *Homer*, *Ovid*, and the other Poets ſay this Princeſs wrought, were rather the Effects of her Charms and Beauty, than of her Magic, tho' *Horace's* *Epistle*, 2. 23. gives us plainly to underſtand it was the Potions ſhe gave that brought about the Wonders. You have heard, ſays he, of the Songs of the Sirens, and of *Circe's* Potions, had *Ulyſſes*, like his Companions, been ſo fooliſhly enſlaved to his Paſſions as to drink of the intoxicating Cup of that Sorcereſs, he muſt have ſunk himſelf into a beaſtly and ſottiſh Life, like thoſe impure Animals that delight to wallow in Mire and Dirt, under the Dominion of a baſe Proſtitute. This is the Tranſlation, I will give you this Text.

*Siaenum voces, & Circes pocula noſti ;
Quæſicum Sociis ſtultus cupidusque bibiſſet ;
Sub domina Meretrice fuiſſet turpis & excors,
Vixiſſet canis immundus, vel amical lutoſus.*

To ſupport the Character of an Enchantreſs, which they gave to *Circe*, they went the length of ſaying, that ſhe poſſeſſed the Art of drawing down the Stars from Heaven, to denote that Voluptuouſneſs degrades the moſt exalted Minds.

As the Princeſs we are now ſpeaking of excelled in that Art, and greatly ſurpaſſed the other Inhabitants of that Country, this is undoubtedly what made her to be reckoned the Daughter of *Apollo*, the God of Medicine, a Branch of which is the Knowledge of Plants.

In ſhort, what is more certain than any thing elſe in this whole Hiſtory is, that *Circe*, notwithſtanding her Inchantments and depraved Morals, had Divine Honours paid to her; in the Time of *Cicero* ſhe was ſtill worſhipped by the Inhabitants of the *Italian* Coaſts, where ſhe had fixed her Reſidence.

Boccace's

Boccace's Genealogy of the Gods, B. iv. ch. 14. ſays, there were two *Circe's* who came afterwards to be confounded; ſhe whom *Diodorus*, after *Hefiod*, calls the Daughter of the Sun, was much more ancient than *Ulyſſes*, ſince ſhe lived in the Time of the *Argonauts*, and was Siſter to *Ætes*; ſhe, at whoſe Court *Ulyſſes* ſpent ſome Time, and who reigned over the Coaſts of *Italy*, about the Time of the *Trojan War*, was the Daughter of the former *Circe*, the Grand-daughter of *Elius*, and Siſter to *Ætes* the Second. As few Authors diſtinguiſh theſe two *Circes*, and the two *Æteſes*, Kings at *Colchis*, no wonder that there is ſo much Obſcurity in this ancient Hiſtory, *Circe*, as Siſter to *Etes*, King of *Colchis*, lived in the Year of the World 2703, 1297 Years before Chriſt, to which add 1750, makes it 3047 Years ſince her Time.

2. Who were Contemporaries with *Circe*.

A. *Jaſon*, King of *Athens* and all the *Argonauts*, who went with him in his Expedition to *Colchis*. *Caſtor* and *Pollux*; *Phiſthenes*, King of *Argos*; *Adraſtus*, King of *Sicyon*; *Priamus*, King of *Troy*; *Pafipha* the Wife; *Minos*, King of *Crete*, who was her Siſter's Son; *Evander*, King of *Italy*; *Eritbus*, King of *Spain*; *Namnes*, King of *Gaul*. No Poets, no Hiſtorians at this Time.

2. How came *Cybele* to be made a Goddeſs?

A. The Goddeſs *Cybele*, called alſo the *Mother of the Gods*, Daughter of Heaven and Earth, and Wife to *Saturn*. This Goddeſs alſo called *Ops*, *Rhea* and *Veſta*, and from the Places where ſhe was worſhipped *Dimdymene*; *Berecynthia*, *Idæa*, *Phrygia* and *Peffinuritia*. The *Corybantes* were her Priests, who worſhipped her by the Sound of Drums, Tabers, Pipes and Cymbals. She is pictured with Turrets upon her Head. Her Statue was by the Counſel of *Sybilla*, tranſlated from *Peffimuns* to *Rome* by *Scipio Naſica*, and was there much honoured. The Plurality of *Perſians*, which bore his Name. The firſt I take to be the ſame with *Tilæa*; *Cælus's* Wife, whoſe Name imports the Earth. The ſecond I have ſpoke of, being the ſame with *Rhea*, the Siſter and Wife of *Saturn*. The third, a Princeſs of *Phrygia*, who lived in the Time of *Marſyas*, whoſe Hiſtory has been filled up with the Adventures of the others, becauſe they had dwelt in *Phrygia*, where the *Titan* Princes kept their Court. See *Den Pæ-*

46 *History of the Gods, Goddesſes, &c.*

von Antiq. of the Language of the Celtæ. This is the Country where the Worſhip of our Goddeſs was eſtabliſhed: The Priests in After-times perplexed her Hiſtory, and gave her the Name of *Cybele*, from a Mountain in *Phrygia*. Others derive this Name from the *Hebrew* Word, which imports *to bring forth with Sorrow*, and pretend that the Tradition of *Eve*, condemned to the Pains of Child-bearing, is couched under this Fable. The Worſhip of *Cybele* became famous, eſpecially in *Phrygia*; her Feſtivals there were ſolemnized with great Uproar; the Priests making the Din of their Tabers to reſound, and, ſtricking their Bucklers with Spears, danced, and made ſeveral ſtrange Contorſions with their Heads and whole Body; whence they got the Name of *Corybantes*.

She was repreſented as a Woman of a ſtrong robuſt Make, ready to be delivered, to figure the Fruitfulneſs of the Earth: All the reſt of her Equipage alluded to the ſame. The Keys which ſhe held in her Hand, intimated that the Earth comprehends in her Womb, during the Winter, the Seeds of all Fruits. Her Crown of Oak, was a Memorial that Men of old had fed upon the Fruits of that Tree. Her Temples were round, to figure the Roundneſs of the Earth: She was crowned with Turrets, in Alluſion to the Cities that are upon it: In her Chariots were Lions couchant and tame, to intimate that even the moſt uncultivated Lands are capable of being made fertile; if ſhe was ſitting, it was to denote her Repoſe. The Sound of Drums and Spears, carried an Alluſion to the Tools of Braſs, that were employed in labouring the Ground before the Invention of Iron. See more of this in *St. Auguſtine of the City of God*.

The Worſhip of the Earth is very ancient; it is not in *Phrygia* that we are to ſeek for the Original of it, ſince it was not received in *Europe* till the Time of *Cadmus*, who introduced it thither; and it was *Dardamus*, Contemporary with that Founder of the Colony, that, after the Death of his Brother *Jafira* repaired with *Cybele* his Siſter-in-law, and *Corybas* his Nephew, into *Phrygia*; whether they introduced the Myſteries of the Goddeſs Earth, or of the Mother of the Gods. *Cybele* derived her Name to this Goddeſs, and *Corybas* made her Priests to be called *Corybantes*. This is the Reason why *Cybele* herſelf came in Proceſs of Time to be reckoned the Mother of the Gods.

2. Who

Q. Who were Contemporaries with *Cybele*?

A. *Cybele* (being the Wife of *Saturn*) lived in the Year of the World 1631, 2369 Years before Chriſt, to which add 1750, makes 4119 Years ſince her Time. Her Contemporaries were *Gideon*, the Ruler and Commander of the *Jews*; *Apollo*; *Leomedon*, King of *Troy*; *Palaeus*, King of *Spain*. No Poets, no Hiſtorians at this Time.

Q. Who was *Dagon*, and how came he to be made a God?

A. *Dagon* was one of the moſt celebrated Divinities of the *Philiftines*, and one of thoſe whom the Scripture moſt frequently mentions. If we may believe *Sanchoniathon*, the Original of this God is very ancient. *Cælus*, ſays that Author, had many Sons, and among the reſt *Dagon*, ſo called from the Word *Dagan*, which in the *Phenician* ſignifies *Wheat*. As he was the Inventor of the Plough, and taught Men the Uſe of Corn for Bread, he, after his Death, was ſurnamed *Jupiter Agrotæ*, or the *Labourer*. *Saturn*, continues that Author, when at War with *Cælus* or *Uranus*, having made one of his Wives Priſoner, cauſed her to marry *Dagon*. According to this Opinion, *Dagon* is no longer a God, but half Man, half Fiſh, as the *Rabbies* imagined: He is the God of Corn, the Inventor of Agriculture, who, upon that Account, was deified after his Death. His Name comes not from the *Hebrew* Word *Dag*, a Fiſh, but it is a *Phenician* Name, *Dagan*, which in that Language imports *Wheat*.

Some of thoſe *Rabbies*, thoſe Doctors of the Law, confounding that God with *Atergatis*, or *Decretò*, ſay, he was repreſented as a Man in the upper Part of his Body, and as a Fiſh from the Waſt downward; while others on the contrary, will have it, that he had the Form of a Fiſh above, and a human Figure from the Thighs down; ſome again alledge, that he was all Fiſh; others, that his Figure was that of a Man from Head to Foot; and, thoſe doubtleſs have moſt Reaſon. This is the Account given of him in Scripture, when it tells us, 1 *Sam.* ch. v, that at the Preſence of the Ark of the Lord, which the *Philiftines* had placed in the Temple of that God, after the Defeat of the *Iſraelites*, this Idol was overthrown, and his Head and his Hands were found upon the Threshold of the Gate of the Temple, while the reſt of the Body remained

remained upon the Pedestal. How then is a Head, Hands and a Trunk, and if we add Feet, as the *Septuagint* have done, saying, "The Head, the Hands and Feet of the Idol, were found together, apart from the Body, we shall have a human Figure in all its Parts." This I may say, that the *Philistines* had a great Veneration for *Dagon*, and his Temples were magnificent. That which he had at *Gaza* must needs have been vastly large, since *Sampson* (whom they conducted thither, after taking him out of Prison to insult the formidable Enemy, imagining he had lost all his Strength by the Treachery of *Dalila*) having pulled down the Pillars that supported it, buried in its Ruins more than three thousand Men. The Temple which this God had at *Azoth* was no less famous, there was the Ark of the Lord deposited, and there the Miracle happened which I related. The Head of *Saul* was also placed in one of the Temples of the same God, as we see from the Book of *Samuel*, ch. xxxi. and his Arms in that of *Astaroth*, a new Proof that *Dagon* and *Astaroth* were two distinct Divinities.

Q. Who were Contemporaries with *Dagon*?

A. *Dagon* lived in the Year of the World 4631, 1369 Years before Christ, to which add 1750, makes 3119 Years since his Time. His Contemporaries were *Gideon*, the General and Ruler of the *Jews*, *Rameses* King of *Egypt*, *Pelops* King of *Phrygia*, *Creon* King of *Thebes*, *Orbolus* King of *Lacedemon*, *Saturn* King of *Italy*, *Palalius* King of *Spain*. No Poets, no Historians at this Time.

Death. See *Nænia*.

Q. Who was *Demogorgan*, and how came he to be made a God?

A. We have Reason to place *Demogorgan* at the Head of the terrestrial Divinities, since he was the Genius of the Earth, as his Name imports, as it is composed of two Greek Words, *Δαίμων* and *γῆρυν*; Genius or Intelligence of the Earth. *Boccace*, in his Genealogy of the Gods, speaks of him upon the Authority of *Theodotian*, who had himself copied *Protopides*, what he says of him amounts to this. *Demogorgan* was a slovenly old Man, overgrown with Filth, pale and disfigured, who had his Dwelling in the Heart of the Earth; his Companions were

Eternity,

Eternity and *Chaos*, growing weary, they add, of this dismal Solitude he made a little Bowl to sit upon, and having raised himself into the Air, encompassed the Earth, and so formed the Heavens. Having accidentally passed over the *Aeroceraunian* (which is a Word signifying *Thunder-struck*) Mountains, he fetched from thence the burning Matter, which he sent to Heaven to enlighten the World, and thus formed the Sun, which he gave in Marriage to the Earth, whence were born *Tartarus*, and the Night, &c. The Authors now quoted give *Demogorgan* several Children, and *Boccace* has deduced their Genealogy. The first of his Children was *Jarring Discord*, *Demogorgan*, said *Promapides*, vexed in the Bottom of his Cave with the Pains that *Chaos* felt, opened her Womb and took from thence *Discord*, who left the Bottom of the Earth to come and dwell upon the Surface. In like manner he took from thence *Pan*, who is the second Son; and the three *Parcae*, *Clotho*, *Lachesis*, and *Atropos*; next Heaven *Pitbo*, and the *Earth*, who was his eighth Child. The *Earth* thereafter had several other Children, whose Father was not known; namely, the *Night*, *Tartarus*, *Pharee*, *Tages* and *Antæus*; the ninth of *Demogorgan*'s Children was *Erebus*, who had a numerous Offspring; but I am ashamed to relate such wild Dreams.

It is easy to conceive that this is only a physical Fable, a particular Theogony under Mask, whereof the Ancients have wrapped up in a very gross Manner the Mystery of the Creation of the World, which they had learned from some lame Tradition. The *Arcadians*, seeing the Earth of itself bring forth Flowers and Fruits, form Fountains, Streams and Rivers, and send forth frequently Fire and Flames, and liable to Convulsions, imagined that she was animated, and gave the Name of *Demogorgan* to the Divinity that presided over her: So great was their Veneration for this terrible Name, that it was not allowable to mention it; and we may reckon what *Lucan* and *Statius* say of the God whom it is not lawful to name, is to be explained of *Demogorgan*. It is probable the Philosopher meant no more by this Divinity, than that vegetable Principle which gives Life to the Plants, as appears from *Virgil*, *Georg.* l. 2. *Spiritus arborum, totamque infusa per Artus. Mens agit at molem.* But the Vulgar fancied it was a real God, who resided in the

Bowels of the Earth, to whom they offered Sacrifices, especially in *Arcadia*. We must not forget however, what was the Opinion of some Authors, that *Demogorgan* had been a Magician, so skilful in his Art, that he had Ghosts and Aerial Spirits under his Command, made them absolutely subject to his Will, and severely punished those of them who did not execute his Orders. From *Demogorgan's* Time to the Year of our Lord 1749 inclusive, it is 5698 Years.

Q. Who was *Daphne*?

A. She was the Daughter of *Peneus*, King of *Thessaly*; *Apollo* falling in love with her, and being one Day in pursuit of her, that young Princess died upon the Banks of a River, in Sight of her Lover. Some Laurels springing up in that Spot gave Rise to her Metamorphosis; or rather the Etymology of *Daphne's* Name, which in *Greek* imports a Laurel; was the Foundation of the Fable. If we may credit *Lyllo-Gyraldi*, *Daphne* was so called from *Δαφνῆα, voco*, because the Laurel makes a crackling Noise as it burns, *crepitat*; and as this Tree was consecrated to *Apollo*, hence, according to that Author, came the Fable of the Amours of *Apollo* and *Daphne*.

Q. Who were the *Amazons*?

A. They were a Republick of Women, who admitted no Men among them, contenting themselves with making them a Visit once a Year. If after this Interview they happened to be delivered of a Son, they exposed him, or sent him to the *Scythians* their Husbands; if it happened to be a Daughter, they took great Care of her Education, and burnt off her right Breast, that she might the more easily draw the Bow; hence they got the Name of *Amazons*, *Ἀμαζόνες*, without a Breast.

Q. Who was *Daedalus*, that famous Artificer?

A. *Daedalus* was the Son of *Hymetion*, Grandson of *Eupolemus*, and Great-grandson of *Erechon*, King of *Athens*; and was, without Controversy, the most skilful Artill that *Greece* ever produced, an able Architect, an ingenious Statuary, who invented several Instruments in these two Arts, such as the Platchet, the Level, the Whimble, &c. as we learn from *Pliny*. To him also is attributed

ascribed the Glory of having been the first that made Sail-yards for Ships, and made use of Sails instead of Oars; but nothing signalized him so much as the Art of making Statues, wherein he succeeded so well, that they were said to be animated, to see, and walk. Before him the Statues of the *Greeks* were extremely rude, without Eyes, Arms and Legs, they were nothing but shapeless Blocks of Stone, as are still to be seen in the Cabinets of the Curious. *Dædalus*, as we learn from *Suidas*, *Themistius*, and *Palephalus*, made them Faces according to Life, formed Arms to them, and seperated their Legs, which made him be universally admired: But his Misfortune, as is remarked by *Pausanias* and *Diodorus*, made him as famous afterwards as his fine Works. He had taken great Care of the Education of one of his Nephews, named *Talus*, his Sister *Perdix's* Son, and the young Man made such Proficiency in a short Time, under so able a Master, that he likewise invented several very useful Instruments. The first, which was his Essay-piece, was a Wheel, such as Potters make use of. Next, having found a Serpent's Bone, and made use of it to cut a small Piece of Wood, he tried to imitate in Iron the Ruggedness of that Animal's Teeth, and thus he communicated to People of his Profession the Saw, which is one of the most useful of their Instruments. In fine, from him is derived the Turning-wheel, and a Number of other Inventions, which are in vast Use in Mechanics. Two Inventions so useful, raised *Dædalus's* Jealousy, and, lest his Reputation should one Day be eclipsed by that of his Nephew, he put him secretly to death; and, having told one of his Friends that he had been burying a Serpent, his Crime was thereby detected, as we learn from *Diodorus Siculus*, who observes, that the same Animal which had given that young Man the Occasion to invent the Saw, the Object of his Uncle's Jealousy, served also to detect the Author of his Death. If we may believe *Diodorus Siculus* and *Apollodorus*, the *Areopagus* of *Athens* condemned *Dædalus* to Death; but *Servius* says, it was only to perpetual Banishment. Be that as it will, for this Murder *Dædalus* secretly withdrew from *Athens*, and retired into the Island of *Crete*, where *Minos*, overjoyed to have a Man so celebrated, gave him a very favourable Reception. It was during his Retreat in that Island, he built in the City

Gnosus the famous Labyrinth that has been so much talked of.

By the Word *Labyrinth* we are to understand, a Kind of Edifice full of Chambers and Avenues, disposed in such a Manner that you enter from one into another, without being able to trace your Way out again, which *Virgil*, *Æn.* l. 5. *Catullus*, *Carm.* 4. and *Ovid*, *Met.* l. 8. express very happily. *Dædalus* had traversed into *Egypt*, and that he had there taken the Model of that famous Labyrinth, which has been reckoned one of the Wonders of the World, *Pliny*, l. 36. ch. 13. calls it, *Potentissimum humani ingenii opus*. But *Dædalus* had imitated only that Part of it which represents the Cells and winding Alleys, that is but the hundredth Part of it. The Labyrinth of *Crete* was only a Prison in which Criminals were confined, and whereof *Dædalus* had given the Plan. I am of Opinion, that there was once in *Crete* an Edifice built by *Dædalus* named the Labyrinth, which Time has destroyed, though it was neither so sumptuous nor so durable as that of *Egypt*, wherein so many Kings had bestowed their Labours. *Dædalus*, being forced to depart from *Crete*, retired into *Sicily*, where probably he spent the rest of his Days, though neither the Time, nor Manner of his Death is known. He lived in the Age of the World 2712; to the Birth of Christ 1289 Years, to which add 1750, makes 3033 Years since his Time.

Q. Who were Contemporaries with *Dædalus*?

A. *Abimelech*, King of the *Itæans*; *Babios*, King of *Babylon*; *Helena*, Queen of *Lacedæmon*; *Æneas*, the *Trojan* Prince; *Minos*, the first King of *Crete*; *Hercules*, living with *Evander*, King of *Italy*, kills *Cacus* the Robber, at this Time. No Poets, no Historians yet existing in the World.

Q. How came *Deucalion* to be made a God?

A. *Deucalion* was the Son of *Prometheus*, King of *Thessaly*, and Husband of *Pyræa*, Daughter to *Epimæus* his Uncle; his Father had been banished into *Scythia*, to the Confines of *Caucasus*; weary of that melancholy Retreat, and having found probably some favourable Opportunity, came and settled in *Thessaly*, (see *Apolonius*, Book i.) in the Confines of *Phthia*, or rather, according to the *Paras* Marbles, in *Lycoria* near *Parnassus*. No-
thing

thing is more celebrated in the *Greek History* than *Deucalion*, who has been reckoned the Repairer of Mankind, since under his Reign the Deluge happened; which bears his Name.

I shall begin with the Fables relating to this Event. *Jupiter*, they tell us, seeing the Wickedness of Man grow from day to day, resolved to extirpate the whole human Race, see *Ovid's Metam.* Book. i. For that End he poured down such a Quantity of Rain as to drown the whole Earth; even the highest Mountains were covered with Water, and frustrated the Hopes of those who fled thither for Refuge; only Mount *Parnassus*, whose Top was not laid under Water, saved the pious *Deucalion* and his Wife *Pyrrha*. After the Waters were withdrawn they went to consult the Goddess *Themis*, who delivered Oracles at the Foot of the Mountain (*Ovid* in this follows the better Tradition; for the Learned agree, that the Oracle of *Delphi* was not yet established in that Place, but that *Themis*, at that Time, delivered Oracles there. The Mythologists agree, that there always was an Oracle in that Place: First, *Terra*, or the *Earth*, gave Predictions there; then her Daughter *Themis*, then *Apollo*.) And there they learned, that, in order to re-people the World, they were to dig up the Bones of their great Mother; their Piety was alarmed at so cruel an Oracle, but *Deucalion* considering, that as the Earth was their common Parent, her Bones might possibly signify the Stones contained within her Bowels; they took some of them, and cast them behind their Backs, having their Eyes shut; those which *Deucalion* threw formed Men, and those of *Pyrrha* Women. Let us see what this Allegory means.

It is obvious that this Narration contains many Fables; but, as the Substance thereof is true, it must be explained. In the ninth Year of the Reign of *Cherops*, *Deucalion* came into *Greece*, and took possession of *Locris* near *Parnassus*, where he reigned; but, not contenting himself with the petty State which he had seized upon, he made War upon his Neighbour, and made himself Master of that Part of *Thessaly*, near the River *Peneus*; the Name of the Province at that Time was *Phthiotis*, from *Phthios* of *Acadus*, who had seized upon it 160 Years before, as we learn from *Poetinus* in his *Acadus*. As the Country before *Phthios*'s Time was denominated *Hellas*, *Deuca-*

Deucalion thought fit, in order to gain the Good-will of his Subjects, to call one of his Sons *Hellen*; and he, having ascended the Throne after the Death of his Father, and made ſeveral Conquests, would needs have his Subjects take the Name of *Hellenians*; which was peculiar to them till the *Greeks* assumed it; which happened about the Beginning of the *Olympiads*, that is, about 775 Years before the Christian *Æra*. In the Time of *Homer* we know that none but *Deucalion's* Posterity were called *Hellenes*.

Most Authors are of Opinion, that the Deluge, which happened under the Reign of that Prince, was occasioned by the River *Peneus*, whose Course was probably stopped by some Earthquake between Mount *Ossa* and *Olympus*, where is the Mouth of that River, through which it discharges itself into the Sea, with the additional Waters of five other Rivers: This, say they, together with a vast Quantity of Rain which fell that Year, laid all *Thessaly*, which is a low Country, under Water. What *Herodotus*, Book vii. says, in his Description of that Province; sufficiently proves this to have been the Cause of that Inundation. “ It is said, that *Thessaly* since was nothing but
 “ a Lake, being environed on all Sides with Hills. The
 “ Country which lies between those Hills is what they
 “ call *Thessaly*, which is watered with Plenty of Rivers,
 “ the chief whereof are the *Peneus*, the *Apidanus*, the
 “ *Onesines*, the *Eripus*, and *Panilo*. These five Rivers,
 “ falling down from the neighbouring Mountains, after
 “ having run through the Low-countries, disembogue
 “ themselves into the Sea by a very narrow Canal, where
 “ they all unite, and make but one great River, which
 “ retains the Name of *Peneus*. They tell us further,
 “ that before the Canal was made, these Rivers flooded
 “ the whole Country, and turned it into a great Lake;
 “ but that *Neptune* having formed that great Canal all
 “ the Waters retired.” Some Time after the Waters were abated, the Country was very soon re-peopled. The Children of those who were preserved are the mystical Stones whereof the Poets make so frequent mention; this Fable having no other Foundation but a mere Quibble, the *Phœnician* Word *Aben*, or *Eben*, signifying equally a Stone, or a Child, see *Bochart*; and the Word *Λέος* in *Greek* a Stone, or a People; as is observed by the learned.
 Scholiast

Scholiast on *Pindar*, see *Grant Menil.* pag. 532. This those who gave Account of this ancient Fact took one Signification for another, and vented a mysterious Fable. We may even add, that the Ferocity and Obduracy of those first Men, by no means belied their Original; see *Ovid, Met.* Book i.

*Inde genus durum sumus, experiensque laborum,
Et documenta damus qua finis origine nati.*

Pausanias is mistaken in making the Temple which *Deucalion* founded to have been consecrated to *Olympian Jupiter*. It was *Pisistratus*, by whom it was rebuilt, that dedicated it to *Jupiter* of that Name; whereas *Deucalion* had consecrated it to *Jupiter Phryxius*, as much as to say, *Jupiter*, by whose Aid he was preserved from the Deluge. That Prince, besides the Temple now mentioned, instituted also a Feast in honour of those who had perished in the Deluge, and the Feast named *χαροποια* lasted to the Time of *Sylla*, as may be seen in *Plutarch* upon *Sylla*.

Xenophon reckons five Deluges: the first happened under an ancient *Ogyges*, King of *Thebes* in *Bæotia*, and lasted three Months: The second, in the Time of *Hercules* the *Phœncian* Heroe, and *Prometheus* the Son of *Jupiter*, one of the *Titans* and *Clymene*; and it was but of one Month's Duration: The third, under another *Ogyges*, whereby *Attica* was laid waste: The fourth, under *Deucalion*, laid *Thessaly* under Water for the Space of three Months: The fifth and last, happened in the Time of *Proteus*, the Son of *Neptune* and *Phœnice*, or *Octavius Tithys*, that happened during the War of *Troy*; this is that which was termed *Pharonian*, and that overflowed a Part of *Egypt*: *Diodorus Siculus*, Book v. mentions also a sixth Deluge that happened in *Saxothrace*.

Deucalion's Arrival into *Greece*, in the ninth Year of *Cecrops's* Reign at *Athens*, that is, about the Year 215, or 220, before the *Trojan War*, and about 1400 Years before the Christian *Æra*; to which add 1750, makes it 3150 Years since *Deucalion's* Time; he was deified after his Death, and divine Honours paid him by his Subjects. *Deucalion* had Altars in *Greece*, and was honoured there as a Divinity.

56: *History of the Gods, Goddesses, &c.*

The Tradition of the universal Deluge, which was carried even to the most distant Nations, had been very conducive to the Embellishment of the History of that of *Deucalion*; and this manifests what *Ovid, Met. Book i.* says, in giving the Description of it, that it had laid all the Earth under Water, and that the Waters over-topped the highest Mountains :

*Jamque mare et tellus nullum discrimen habebant,
Omnia pontus erant, deerant quoque littera ponto.*

That of all the Inhabitants of the Earth there remained but one Man and one Woman.

Et superesse videt de tot modo milibus unam, &c.

The Poet *Lucan*, lib. 3. says much the same Thing, and *Diodorus* asserts, that the Deluge had destroyed all the living Creatures that were upon the Face of the Earth. But it is not only in this Idea that the Poets and Historians seem so conformable to *Moses* in the History of *Deucalion's* Deluge. We discern so many in their Works, especially those of *Ovid*, that it would seem he had either read the *Genesis*, or learned what he says of it from Tradition, still very lively. First he gives us a Description of the Disorders which abounded in the World; he mentions the Avarice, the Parricides, the Impurity and other Crimes that reigned amongst Men, adding, that Piety was sacrificed to the vilest of Passions.

Victa jacet pietas, &c.

He mentions the War of the Giants armed against Heaven; he makes *Jupiter* hold a Council to declare to the other Gods his Resolution of punishing all those Crimes, much in the same Manner as *Moses* makes God Almighty, *Gen. ch. ii. I will destroy all Flesh.* He says afterwards, that *Jupiter's* first Design was to consume the World by Fire; but, calling to mind that Fate had fixed the Time of the general Conflagration, which was to burn up the whole Universe, he was content for that Time to bury the Earth under Water.

Namque erat in totas sparsuras fulmina terras:

Sed cunctis — — — — —

Esse quoque in fatis reminiscitur, afforcam tempus

Quo mare, quo tellus, correptaque Regia Cæli

Ardeat, et mundi moles operosa labores.

Deucalion lived in the Year of the World 2772, that is, 2228 Years before Christ, to which add 1750, makes 2978 Years since his Time.

Q. Who were Contemporaries with *Deucalion*?

A. *Elon*, a *Zebulonite*, ruled over the *Israelites* ten Years, see the Book of *Ruth*, chap. xiii. *Thinacs*, King of *Babylon*; *Diomedes*, King of *Sicyon*; *Priamus*, King of *Troy*; *Taucer*, King of *Spain*; *Francus*, King of *Germany*. No Poets, no Historians at this Time.

Q. Who is *Diana*, and how came she to be made a Goddess?

A. *Cicero*, in his Book of the *Nature of Things*, reckons three *Dianas*: The first, who is thought to have been the Mother of winged *Cupid*, was the Daughter of *Jupiter* and *Proserpina*; the second, who is the best known, was the Daughter of the third *Jupiter* and *Latonia*; the third, to whom the *Greeks* often gave the Name of her Father, was the Daughter of *Upe* and *Glauce*. *Strabo*, Book ii. and *Pausanias* mention another *Diana*, named *Brilomartis*. She was *Eubulus*'s Daughter, and a great Lover of Hunting. As she was flying from *Minos*, who was enamoured on her, she threw herself into the Sea, and was taken in some Fishermen's Nets; unless you chuse rather to say, that this Name was given her from Mount *Diæ*; or, as *Scaliger* pretends, because it signifies a soft and gentle Virgin. *Ovid*, *Met.* Book v. makes us acquainted with a *Diana* yet more ancient. This was she of *Egypt*: who metamorphosed herself into a Cat, in the Time that *Typhon* waged War with the Gods: *Fele soror Phæbi latuit; the Sister of Apollo hid herself in the Form of a Cat*. She is the same with her whom *Herodotus* mentions under the Name of *Bubastis*, adding, that the *Egyptians* said she was the Daughter of *Dionysius*, that is, *Osiris*, and of *His*, and that *Latonia* was only her Nurse. Her Love of Chastity made them give her Virgins for her Companions. She is

ordinarily represented with a Quiver and Dogs, drawn in a Chariot by two white Stags: Sometimes, however, she was figured with Wings, as we learn from *Pausanias*, having in one Hand a Lion, and in the other a Panther, her Chariot being drawn either with two Heifers, or by two Horses of different Colours. In the *Pagan Theology* *Diana* was both a natural and animated Divinity; according to the Principles of the Poets, *Diana*, *Lucina*, *Juno*, *Venus*, *Bubastis* and *Isis*, were frequently but one and the same Divinity, that is to say, that Planet which she represented; and this is the Key to all that we find in their Works concerning most of the Attributes of this Goddess. That, when she represented the Moon, she was called *Lucina*; *Diana* again, when she was taken for the Goddess who loved Hunting; and *Proserpina*, or *Hecate*, when she was accounted an infernal Divinity. When *Diana* was invoked by Women in Child-bed, she was called *Lucina*, as also *Juno Pronuba*, the Goddess of Marriage. She had several other Names, such as that of *Trivia*, importing that she was worshipped in the Cross-ways, Streets and publick Roads, where her Statues were publickly erected. The Names of *Miltha*, *Alilat* and *Anailis* were given her by the *Phenicians*, *Arabians* and *Cappadocians*. The other Names that are given to the same Goddess are mostly derived from the Places where she was worshipped; thus *Hesychias* calls her *Aeria*, from a Mountain of that Name in *Argolis*; and *Pausanias*, *Coryphea*, from another Mountain near *Epidaurus*; the *Eleans* named her *Speculatrix*; the *Cistians*, *DiElyna*; the *Eginetæ*, *Arghea*; those of *Sicily*, *Lyc*, because they believed she had cured them of the Spleen. If *Diana* is taken for the Moon, she is as old as the Creation, that is, 3698 Years. If for the Daughter of *Jupiter* and *Latona*, in the 2512th Year of the World, 1488 Years before Christ, to which add 1750, makes 3238 Years since *Diana's* Time.

Q. Who were Contemporaries with *Diana*?

A. *Othniel*, *Caleb's* Son-in-law, at this Time Deliverer of the *Israelites* from the King of *Mesopotamia*; *Amenophis*, King of *Egypt*; *Glinas*, King of *Corinth*; *Jupiter*, King of *Crete*; *Teslu*, a *Lybian*, King of *Spain*. No Poets, no Historians at this Time.

Q. Who

Q. Who was *Eliza*, or *Dido*?

A. *Eliza*, so celebrated under the Name of *Dido*, was the Daughter of *Belus*, the second King of *Tyre* in *Phœnicia*. *Pygmalion* her Brother ascended the Throne after the Death of his Father, and *Eliza* was married to *Sicharbas* (not *Sichæus*, as *Virgil* would have it) the Priest of *Hercules*, her Mother's Brother, who was possessed of immense Riches; but which the Fear of the covetous *Pygmalion* obliges him to keep so secret, that he was only conjectured to be so rich. This however was enough to inflame the Avarice of the King, who, without regard to the Ties of Blood which united them, cruelly murdered him. *Eliza*, dissembling the Resentment, gave out that she was desirous to leave a Place which served only to renew her Grief, and to go and live with *Pygmalion*. He, presuming she would bring with her the Treasure of her Husband, sent her a Ship and a Convoy; but, having set sail, she had the Precaution to lodge in the Ship some Bales loaded with Sand; and, having given out that she was going to sacrifice to the Manes of her Husband, whatever was most dear to her in the World, she threw them into the Sea, telling the Soldiers it was the Money of the unfortunate *Sicharbas*, and that consequently there was no other Resource for them but to fly with her, since *Pygmalion*, if he found them come without *Sicharbas*'s Treasures, would put them all to death, which obliged them to go and seek a Sanctuary from the Prosecution of that Prince. They first landed in *Cyprus*, whence *Dido* carried off fifty young Virgins, whom she gave in Marriage to the Companies in the Expedition. The Wind drove them afterwards upon the Coast of *Africa*, where that Princess raised a Cittadel, near which the City of *Carthage* was afterwards built, so great was the Concourse of People and Merchants. We are told that *Dido* bought from the Inhabitant of the Country as much Ground as a Bull's Hide could cover; upon which she cut down a Hide into many Thongs, which encompassed a Quantity of Ground sufficient to build a Capital upon, which from thence was called *Byssa*, that is, a Bull's Hide; but this Fable is owing to the *Greeks*, who pretended to find in their Language the Etymology of all Antiquity, not knowing that *Byssa* or *Byblos* in the *Phœnician*

nician Language imports a Citadel. After the *Phenicians*, whom *Dido* led into this Part of *Africa*, had made this Settlement there, they would needs compel the Queen to marry *Jarbas*, King of *Mauritania*, who had declared War upon them, and she fought three Months to consider of it. During that Time, having erected a funeral Pile; as if by some Sacrifice she had been to appease the Manes of her former Husband, she stabbed herself with a Poniard, whereof she died. This Action made her get the Name of *Dido*, which imports *valiant Woman*; and, by a strange Course of History, *Virgil*, instead of representing her as a Woman who killed herself, rather than marry a second Husband, makes her so much in love with *Eneas*, that his Departure drove her to Despair. He makes also an Anathronism of near 300 Years; for there is no less an Interval between *Eneas* and *Dido*. *Troy* having been taken in the Time of the Judges, and *Pygmalion*, *Dido's* Brother, not having come into the World till the Reign of *Joram*, King of *Judah*. Accordingly *Bochart* makes *Dido* to have been Aunt to the famous *Jezebel*, whom *Ahaz* married, and who brought so many Calamities upon the Kingdom of *Israel*. *Dido* left the Kingdom of *Tyre* the seventh Year of *Pygmalion's* Reign 247 Years after the taking of *Troy*, and 953 Years before *Jesus Christ*, to which add 1750, makes 2703 Years since *Dido's* Time.

Q. Who were the *Druids*?

A. The *Druids* were the principal Ministers of the Religion of the *Gauls*, yet they were not the only ones, there were different Degrees in their Hierarchy. The Ancients reckon among those several Ministers the *Bardi*, the *Eubages*, the *Vales*, and the *Druids*. The latter were the chief, and the other only Subalterns, who assisted them in their Ministration, and in every Thing were much inferior to them. The *Bardi*, whose Name in the Celtic Language imports, according to *Fisius*, a Sonnetor, celebrated in Verse the immortal Deeds of great Men, commonly praised them upon musical Instruments. Their Vertues were in such high Esteem, that they were sufficient to immortalize the Memory of those who had obtained them. *Strabo* says, that the *Druids* were the only Men who were allowed to marry, and that they were the only Men who were allowed to be buried.

ready to engage, or, though the Battle was already begun, both Parties presently laid down their Arms to hearken to what they had to propose. The *Sarronides* instructed the Youth, and instilled into their Minds virtuous Sentiments, those especially that regarded Religion. The *Vates*, or *Eubages*, had the Care of the Sacrifices, and applied themselves to the Contemplation of Nature, but these three Sorts of Ministers were in every Thing inferior, and subject to the *Druids*.

The Name of *Druids* is certainly derived from the Celtic Word *Deru*, signifying an Oak, which the Greeks call *ἄρκυς*, were therefore among our ancient Gauls the chief Ministers of Religion; so great was their Authority, that no Affair of Importance was undertaken till they were consulted. They presided in the Estates, determined Peace or War as they pleased, punished Delinquents, and their Power sometimes went the Length of deposing the Magistrates, and even the Kings, when they did not observe the Laws of the Country. They were the first of the Nobility, of whom the Common-wealth was composed, and all bowed before them. To them belonged the Right of creating an annual Magistrate to govern in every City. Sometimes even with the Name and Authority of King, or *Vergobret*; who could do nothing without them, not so much as assemble his Council: So that strictly speaking, it was they that actually reigned, and the Kings were but their Ministers, or rather *governors*. The *Druids* had the Charge of the whole Religion, which also gave them an unlimited Power. Thus Sacrifices, Offerings, Prayers publick and private; the Privilege of predicting future Events, of consulting the Gods, of giving Responses in their Names, of knowing their Attributes, their Number, of studying of Nature, &c. Tho' the *Druids* formed several Colleges in Gaul, yet that of the Country of *Chartres* was always accounted the most considerable, and the Head of that College was the High-priest of the Gauls. It was in the Woods of this Country that the great Sacrifices were offered, and all the grand Ceremonies of Religion performed. There, too, it was that the Grandees of the Country assembled to consult the Convention of Druids. The Councils of the Gauls were held in the Woods of this Country, and the Druids were the only persons who were admitted to these Assemblies. The Druids were also the only persons who were admitted to the Councils of the Gauls.

their *Druids* aſſembled: This aſtore Life of theirs ſtruck *Julius Cæſar* with Admiration; even *Cæſar*, who hardly admired any Thing but oſtentatious Virtues, was ſtruck with them to ſuch a Degree that he could not but eſteem them.

Q. Who were the *Druideſſes*?

A. Thoſe who have read *Cæſar's Commentaries*, *Tacitus*, and ſome others of the Ancients, know what Regard the *Germans* and *Gauls* had for their Wives. Thoſe of the *Druids* eſpecially ſhared the Authority with their Huſbands, though with ſome Dependence; and inter-meddled like them not only in political Affairs, but alſo in thoſe of Religion. As there were in the *Gauls*, even from the Time of the Conqueſt of the *Romans*, Temples into which all Men were denied Access, in them the *Druideſſes* preſided, and regulated all that belonged to the Sacrifices, and other Ceremonies of Religion. We may diſtinguiſh three Sorts of *Druideſſes*; the firſt lived in Celibacy, as thoſe of the Iſland of *Scin*; others, though married, dwelt regularly in the Temples which they ſerved, except one Day of the Year, when they were permitted to have an Interview with their Huſbands. The *Druideſſes* of the third Order lived conſtantly with their Huſbands, and took care of the private Affairs of their Families. We may divide them again into two Clafſes; in the firſt were the Prieſteſſes, while thoſe who were but Miniſters under the Order of the firſt compoſed the ſecond. As nothing gives more Reputation than the pretended Knowledge of Futurity, ſo we may judge of that of thoſe Prieſteſſes, who were believed to be poſſeſſed of that Gift in an eminent Degree. People came from all Quarters to conſult them with great Confidence, and their Decifions were reckoned Oracles. The Emperors themſelves, when they were Maſters of the *Gauls*, did not diſdain to conſult them. The *Druids* took upon them the ſame Profeſſion; but whether Wives were more expert in it, that is, knew better how to deceive, they had abandoned it almoſt to them. The *Druideſſes* were eſta-bliſhed in almoſt all the Iſlands that were upon the *Gallie* Coaſts, and upon thoſe that were near *England*; yet ſo, that in thoſe where *Druids* were, there were no *Druideſſes*, and theſe again poſſeſſed the other. All thoſe Iſlands

were

were consecrated to some particular Divinity, whose Name they bore. The Ministers of either Sex performed there the same Functions as in the rest of Gaul. It is thought too, that they applied themselves more particularly there than elsewhere, to magical Operations; and it was an Opinion spread through all the Gauls, that they, as Masters of the Wind, raised Storms, and Tempests when they had a mind. *Alexander Severus* the Emperor, setting out on that Expedition, which was the last of his Life, one of his Priestesses came up to him, and said, "My Lord, don't hope for Victory; be on your Guard against your own Soldiers." Accordingly, that Prince was assassinated in that same Campaign. The Emperor *Aurelian*, intending to consult some of them, to know if the Empire would be long in his Family, they answered him simply, that the Family of *Claudius* was to be one Day the most illustrious; and indeed that of *Aurelian* did not subsist long.

Dioclesian, when he was but an Officer of the Gauls, was amusing himself one Day in casting up his Accompts, when his Hostess, who was a famous *Druidess*, thus addressed him, "In truth, Sirs, you are too covetous." "Well, replied *Dioclesian*, I shall be liberal when I come to be Emperor." "You shall be so," answered the Hostess, hastily, "when you have slain a Boar, *cum Aprum occideris*." *Dioclesian*, struck with this Answer, applied himself from that time a great deal to the killing of these Animals, without arriving, however, at the Empire; but at last, bethinking himself, that the Latin Word *Aper*, which signifies a Boar, might refer to *Aper Numerian's* Father-in-law, he put him to death, and so became Emperor. There were of the *Druids*, and *Druidesses*, at least in the Country of *Chartres*, to the middle of the fifth Century; and it is probable, that their Order was not quite abolished till *Christianity* had triumphed fully in the Gauls over the Superstition of the Pagan World, which happened but late in some Provinces.

Q. Who was *Eacus*, and how came he to be made a God?

A. *Eacus* and *Rhadamanthus* were two Sons of *Jupiter*, and appointed by him two Judges of Hell, the first for the *Africans*, the other for the *Europeans*, and over them *Minos*,

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Minos, King and Law-giver of *Crete*, another Son of *Jupiter* and *Europa*, to give a final Decision in dark and dubious Cases. Their Tribunal was erected in a Place called *the Field of Truth*, because there Falshood and Calumny had no Access. There a Prince, so soon as he had expired, stood forth to view stripped of all showy Grandeur, in his own Colours, without Guards or Attendance, quite speechless, and trembling for himself, after he had made the whole Earth to tremble. If he was found guilty of Vices capable of being expiated, he was confined to *Tartarus* only for a Time, with Assurance to be set at liberty so soon as he was sufficiently purified. *Minos*, *Eacus* and *Rhadamanthus* were therefore the three Personages, who for their strict Probity were chosen to be the Judges of Hell.

Tartarus is a hideous Prison of a terrible Depth, surrounded with the miry Bogs of *Cocytus*, and of the River *Phlegeton*, which rolls Torrents of Flames all around; three Rows of Walls with brazen Gates render the Place inaccessible. *Typhoea*, the most hellish of the three Furies, watches at the Gate, and hinders any from going out. *Rhadamanthus* extracts from his wicked Prisoners a Confession of their most secret Crimes, and then delivers them over to the three Furies, to be punished according to their Deserts; these Goddesses are always ready to exert their Furies upon those miserable Victims; frightful Serpents, which they hold in their Hands, are the Whips with which they lash them.

In this hideous Mansion are confined those of distinguished Wickedness, whose very Crimes have made them famous. The proud *Titans*, whom *Jupiter* thunderstruck, when they attempted to besiege the Gods of *Olympus*, are in the deepest Part of *Tartarus*. The two *Abides*, *Ephialtes* and *Oros*, whom *Neptune* had by *Hippimachia*, the Wife of the Giant *Atlas*, suffer there a Punishment proportioned to their Crimes. In this dreadful Mansion is also lodged the mad *Salmones*, who attempted to imitate *Jupiter's* Thunders: The daring *Tityus*, who presumed to make Love to *Latona*, and whom *Apollo* transfix'd with his arrows, is there condemned to horrible Torments: a cruel Vulture is continually preying upon his Liver, which grows again as fast as it is devoured. The presumptuous *Axion*, who boasted that he had lain with *Juno*,

is there doomed to turn eternally a Wheel incircled with Serpents: *Theseus*, who attempted to carry off *Proserpine* for his friend *Peiritheus*, sits for ever upon a Stone, whence he cannot possibly stir: *Tantalus*, for having designed to put a Cheat upon the Gods, and to serve up to them as Table the Members of his own Son *Peleus*, there pines away with the most outrageous Hunger amidst Plenty of Meats, which fly from him as soon as he approaches them: The *Danaides*, those unhappy Daughters of *Danaus*, who murdered their own Husbands, are there condemned eternally to pour Water into a Cask full of Holes: There *Sisyphus*, for revealing the Secrets of the Gods, rolls a huge Stone to the Top of a Mountain, whence it continually tumbles down again: *Oedipus*, who slew his Father *Laius*, and married his Mother *Jocasta*; his wretched Sons *Eteocles* and *Polonices*, who waged War upon one another, and were slain by each other's Hands in the fatal Combat: *Atræus*, *Thyestes*, *Egistus*, *Clytemnestra*, and all the other signal Offenders, suffer their Torments proportioned to their Crimes.

The Idea of the Ferry-man, *Charon*, is derived, as *Dionysius* remarks, from the Egyptian Language, which imports a Boat-man, Porter; thus, of an appellative Name or Title, the Poet makes the Name of a Divinity, to whom they have given the Name of transporting Souls in a Boat over the River *Acheron*. They have bestowed on him the same Character with that of the Egyptians, making him like the other, rough, choleric, merse, avaricious; a Proof of which is, his Manner of receiving *Eræus*, and the small Regard he has to the Words of that Heroe, till he has seen the Golden Bow. As *Charon* was believed to carry none over gratis, hence was established the Custom of placing under the Tongue of the Deceased a Piece of Money, which the *Latins* call *Nummus*, the *Greeks* *denarius*, for the Freight. This Custom they likewise derived from the Egyptians, who gave something to him who transported the Dead over the Lake *Acherusia*. *Charon* there exercised a petty Tyranny; exacting that Contribution, even from the Sons of Kings. Accordingly, *Lucian* assures us, that the Custom of putting an *Obolus* into the Mouth of the Dead, to pay their Fare, was universal among the *Greeks* and *Romans*; and we know none that dispensed with it but the *Hermionians*, because they thought themselves

themselves ſo near Hell, that they reckoned there was no Neceſſity for their paying any Thing for their Paſſage. The *Athenians* were ſo ſuperſtitious as to believe, that they were obliged to give ſomething more for their Kings, in order for to diſtinguiſh them from the Herd of vulgar Souls ; accordingly, they put into their Mouths no leſs than three Pieces of Gold. We are further to know, that they were not contented with this Piece of Money ; and, in order to make their Paſſage the more ſure, they put into the Coffin of the Deſunct an Atteſtation of his Life and Morals. This was a kind of Paſs, the Form whereof is preſerved by an Author, “ I under-deſigned, “ *Anicius Sextus*, the Pontiff, atteſt, that ſuch a one was “ a Perſon of good Life and Converſation ; let his Manes “ reſt in Peace.” Whereby it appears, that, to make this Atteſtation the better received in the other World, the Pontiff himſelf uſed to write it.

The Dog *Cerberus* was the famous Keeper of the infernal Regions, the Idea whereof was likewise derived from *Egypt*, where Burial-places were kept by maſſive Dogs. The Serpent of *Tenarus* ſerves to embellish this Story. The profound Cave of *Tenarus* was once inhabited by a frightful Serpent, or a kind of Dragon, which ravaged the Confines of that Promontory ; and this Cave was reckoned the Gate of Hell ; hence they took occaſion to ſay, that the Dragon was the Porter of theſe dreary Manſions : And this is the Original of *Cerberus*, who was called the Dog of Hell, though it was nothing but a Serpent. *Homer* is the firſt who gave him that Appellation. It is true, in after Times *Cerberus* was reckoned a Dog with three Heads, but they never got rid altogether of the Idea of the Serpent of *Tenarus* ; thus, inſtead of Hair, his Neck was ſaid to be encompassed with Snakes ; and the three Tongues were given him only becauſe the voluble Motion of Serpents Tongues ſeems to make three of them ; or becauſe the Tongue is ſomewhat like a barded Javelin.

Q. When did *Eacus* and *Rhadamanthus* live, and who were their Contemporaries ?

A. *Eacus* and *Rhadamanthus* lived in the Year of the World 2551, 1449 Years before Chriſt, to which add 1750, makes it 3199 Years ſince their Time.

Their Contemporaries were *Tentens*, King of *Babylon* ; *Amphius*, King of *Lacedemon* ; *Prætus*, King of *Ugria* ; *Eumolpus*,

Eumolpus, King of Thrace; Romus, King of Gaul; Adelger ruled in Germany; Romus, King of Spain.

Q. What are theſe you call the *Elyſian Fields*?

A. On the right of *Tartarus* is the Way that leads to the *Elyſian Fields*, thoſe happy Iſles where the Souls of ſuch, as have lived virtuously in this World enjoyed profound Peace and Tranquility, accompanied with the moſt innocent refined Pleaſures. Let us imagine to ourſelves enchanted Places abounding with every Thing conducive to Happineſs; Bowers for ever green, charming Meadows, with Fountains and Streams gliding gently through them; the Air healthful, temperate and ſerene; Birds eternally warbling in delightful Groves; a perpetual Spring, with other Suns, and other Stars. Theſe and the like are the Images under which the Poets paint the Regions of Blifs; thoſe happy Iſles, the Kingdom of *Adraſtus*, as they ſometimes call it; in a Word, the *Elyſian Fields*. But as the Deſcriptions which they give of them were only the Fruit of their own Imaginations, every one of them represents the Pleaſures and Employments of the Place conformable to his own Inclinations. *Tibullus*, voluptuous and prone to the Charms of Love, makes it to abound with Mirth and all ſenſual Pleaſures. *Virgil*, more chaſte, admits nothing there but innocent Sports and Employments worthy the Heroes who are the Inhabitants; and herein he has copied *Homer*. In the *Greek Poet* the Ghost of *Achilles* wages War with the wild Beaſts; and in the *Latin Poet* the *Trojan Heroes* exerciſe themſelves in managing Horſes, or in handling Arms. Some Poets have added the Pleaſures of good Chèer; deſcribe *Elyſium* as a Place of continual Feaſting; while nothing, they ſay, is ſo ſorry and mean as the Entertainments *Hecate* gives her Gueſts in Hell. This proves that the Part of Man who inhabit thoſe Regions is corporeal, ſince it could not ſubſiſt without Nouriſhment.

From ſuch Fables and Fictions as theſe the Poets founded the *Elyſian Fields* in the charming Country of *Betico*, or in the *Canary Iſlands*; hence alſo we have thoſe Fables which give Monſters to ſome Countries, and Harpies to others, which intimates, that there were Nations covered with eternal Darkneſs, others that lived under Ground.

Ground; others that had but one Eye, or who were of a gigantic-like Form; that the Sun and Stars went every Evening to-bed in the Ocean, and Numbers of such like Fictions, built upon some exaggerated Relations. See *Strabo*, Book xv. p. 1033 and 1038.

2. Who was *Enéas*, and how came he to be made a God?

A. *Tros*, the King of *Troy* had two Sons *Ilus* and *Assaracus*; the latter had a Son named *Cappis*, who was Father to *Anchises*, and Grand-father to *Enéas*; thus he was of the Blood-royal by the Father's Side, and, in the Opinion of most of the Ancients, the Goddess *Venus* was his Mother. Nothing is so famous among the Poets, as the Commerce of *Anchises* with this Goddess, but probably this Fable was invented to cloak some Pieces of Gallantry, and to calm the Jealousy of *Anchises*'s Wife, who saw him too often frequent the Banks of the River *Starois*, where he was probably smitten with the Charms of some Shepherdess, who was, perhaps, denominated *Venus*, upon account of her Beauty. It would seem that she was that *Venus*, whom *Homer* makes to have been the Daughter of *Dion*, and who is mentioned in *Cicero*. *Anchises* lived till the Age of eighty Years. Opinions, however, are much divided on this Head. *Virgil* makes him to have died at *Trigona* in *Sicily*; *Pausanias* in *Aradia*; *Dionysius Halicarnassus* and others bring him as far as *Italy*, where he ends his Days.

Enéas, his Son, was educated in the Country till he was put under the Direction of a Governor, and some Years after *Priam* gave him his Daughter *Cressa* in Marriage, by whom he had a Son named *Julus*, or *Teonius*. Among the Atchievements of *Enéas* during the Siege, as they are related by the Poet, he says, he fought with *Achilles*, but that *Neptune* carried him off from the Combat. I am of Opinion, that what had given a Handle to this Fiction, was, that the Combat between *Achilles* and *Enéas* having lasted the whole Day, Night put an end to it, or rather some Feast of *Neptune* obliged them to suspend it. *Enéas* distinguished himself, especially in the Night, that the City was taken, when, without troubling upon all that *Virgil* tells us to no Purpose, he entered into the City to

Ilium, and defended it to the laſt; that, when he ſaw it was impoſſible to defend it, he let out the Women, old Men and Children by a Back-door, and then came out himſelf with his Garriſon, fighting his Way through the Enemy till he came to Mount *Ida*, which was the Place of Rendezvous; that he there formed a little Army of thoſe who were able to bear Arms; and the *Greeks*, not daring to venture a Battle, made a Treaty with them, by which they were permitted to march off. *Eneas* fitted out a Fleet of twenty Ships near the City *Atandres*, at the Foot of Mount *Ida*, in which, having embarked, he firſt arrived in *Tbrace*, where he founded the City *Ænia*, and peopled it with thoſe whom he could moſt eaſily ſpare. Setting out from thence, he made the Iſland *Delos*, where *Anius*, the High-prieſt of *Apollo*, gave him a favourable Reception. After this, having coaſted along the Iſland of *Cythera*, he arrived at a Cape of the *Peloponneſus*, which he called *Cynetium*, from the Name of one of his Companions, who was buried there; and having entered *Greece*, he quitted the Fleet to go and conſult the Oracle of *Jupiter* at *Dodona*; it was there he found his Brother-in-law; *Helenus*, who was reputed in that Country a great Prophet, arrived in the Country of *Salentineſs*, *Idomeneus* come from *Crete*, eſtabliſhed his new Colony; he would have continued his Courſe by the Fare of *Meffina*, but he was obliged to put into *Sicily*, where he aſſiſted *Elimus* and *Egiſthes*, who alſo came from *Phrygia*, in building two Towns of their own Name. In fine, having departed from that Iſland, he happily arrived at *Laurentum* upon the Coaſt of *Tyrrhenia*, near the Mouth of the *Tyber*, in the Country of the *Aborigines*. Their King *Latinus* having raiſed an Army againſt that of *Eneas* and his Army, he himſelf made up to *Eneas*, gave him his Hand, in token of Friendſhip, and the two Armies united. The Remembrance of an Oracle, which had foretold *Latinus* the Arrival of ſome Strangers, whoſe Leader was to be his Son-in-law, was the principal Cauſe of the Advances he made to *Eneas*. He conducted him to his Palace, and in order to confirm, by the ſtrictest Ties, the Alliance which he had made with him, and to unite the two Nations for ever, he gave him in Marriage, in a ſhort Time after, *Lavinia*, his only Daughter and Heireſs of his Crown. Thus, with the Aſſiſtance of his Father-in-law and the

Latins, built at that Time a City, which he called *Lavinium*, from the Name of his Wife, by whom he had a Son named *Ascanius*. In the mean time this Match brought upon the *Trojans* and *Aborigines* a common Enemy. *Lavinia*, before *Eneas's* Arrival, had been promised to *Turnus*, King of the *Rutulians*, who inhabited the maritime Part of *Campania*, near the Place where *Rome* was afterwards built. This Prince, young and ambitious, Nephew to Queen *Amata*, *Latinus's* Wife, enraged that a Stranger should be preferred to him, declared War upon his Rival, and gave him Battle, which cost both Sides dear. The *Rutuli* were routed, but it cost *Latinus* his Life, who commanded in Person with his Son-in-law. *Eneas*, being sole Master of his Father-in-law's Dominions, omitted nothing to prevent the new Efforts which *Turnus* was making to repair this Loss, when he understood that he had struck up an Alliance with the *Etrurians*, whose Power was then very formidable: *Mezentius*, who was their King, kept his Court at *Cære*, a wealthy City, and one of the strongest in the Country. *Eneas*, having united the *Trojans* and *Aborigines* together, and the last being as faithful to him as the first, he would not wait to receive the Enemy in the City; he took the Field, and the two Armies being very soon met, he fought a bloody Battle, wherein he lost his Life. His Body not being found, it having probably fallen into the River *Numicus*, near which the Battle was fought, it was given out, that *Venus*, having purified him in the Water of that River, had promoted him to the Rank of the Gods. A Tomb was erected to him upon the Banks of the River, a Monument which was still subsisting in the Time of *Titus Livius*, and where Sacrifices were offered to him afterwards under the Name of *Jupiter Indiges*. This Heroe died at the Age of thirty eight Years, and reigned only three. His Son *Ascanius* succeeded him, and built the famous City *Alba*, where his Descendants reigned over the *Latin Territories*, until *Numitor*, *Romulus's* Grandfather. *Eneas* lived in the Year of the World 2760 Years to the Coming of Christ 1231 Years, to which add 1750, makes 2981 Years since his Time.

Aeneas, a *Trojan* Nobleman, who was thought to have betrayed his Country, because he entertained the *Grecian* Ambassadors, who were sent to demand *Helen*, and did

not discover. *Ulysses*, when he knew him in his Disguise, he and *Eneas* only advised to restore *Heien*, and make Peace. He made his Way through the midst of the *Greeks*, and got safe into the Territories of *Venice*, and built a City called *Anteronea*, after his own Name, afterwards *Patavium*, from the River *Padus*, and now *Padua*. *Diomides* and *Ulysses* there privately stole into the Temple, surprized and slew the Keepers, and carried off the *Pat-ladium*, a wooden Image of *Pallas*, whose Eyes seemed to move. The *Trojans* surmised that it fell from Heaven into an uncovered Temple, and were told by the Oracle, that *Troy* could not be taken whilst that Image remained there. *Tacitus*, lib. iii. c. 13. informs us, that it was believed in his Time, that the Games celebrated at *Padua*, had been instituted by this *Trojan*; and some Authors mention and maintain that the Bonnet of the Döges of *Venice* is made after the Model of those of the ancient *Phrygians*. *Antenor*, to establish himself in that Part of *Italy*, entered directly into an Alliance with the *Henetes*, the present *Venetians*; and with their Assistance expelled the *Egians*, and built that City which we have now spoke of. If any of my Readers would see the Siege of *Troy* at large, let him read *Dionysius Cretensis* and *Dareus Phrygius*. It was found in *Nero's* Time in a Tomb in the *Phrygian* Language. *Nero* caused it to be translated into *Latin*. *Eneas* and *Antenor* came from *Troy* in the Year of the World 2769, 1231 Years before Christ, to which add 1750, makes 2981 Years since their Time.

Q. Who were Contemporaries with *Eneas* and *Antenor*?

A. *Jeptab* conquers the *Ammonites*; *Thinaus*, King of *Babylon*; *Francus*, King of *Germany*, from him the *Franks* in *Gaul*; *Menelaus*, King of *Lacedemon*; *Agamemnon*, King of *Argos*; *Diomedes*, King of *Sicyon*; *Propodus*, King of *Corinth*; *Priamus*, King of *Troy*; *Garganis Mellior*, King of *Spain*; *Chiron*, the fifth Son of *Saturn*, an excellent Physician, he taught *Asculapius* Physic, *Apollo* Music, and *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. What was the City of *Ephesus*?

A. *Ephesus* was the capital City of *Ionia*, built by the *Phrygians*, as we learn from *Plin.* v. 29. *Strabo*, vi. 4. & 5. Famous for the Temple of *Diana*, one of the Wonders of the

the World ; of which I shall speak when I come to the Letter T.

Q. How came *Equity* and *Justice* to be a Goddes?

A. Though in general the *Greeks* and *Romans* looked upon *Themis* as the Goddes of *Justice*, yet the latter had their *Justice* and *Equity* besides, whom they represented upon their Medals, and on the Monuments that were consecrated to them, the one under the Figure of a Woman sitting with a Cup in one Hand, and her Sceptre in the other, as may be seen on the Medals of *Hadrian* and *Alexander Mammæus* : *Equity* again, with a Sword in one Hand, and a Pair of Scales in the other. This Goddes was confounded with *Astræa*, and *Dice*, Διχην. To whom we have an Hymn under the Name of *Orpheus*, wherein the Author, who ever he was, dedicates Incense to her.

Q. Who was *Erichthonius*, and how came he to be made a God ?

A. He was the fourth King of *Athens*, the Son of *Vulcan* and *Minerva*, *Erichthonius*, being compounded of two *Greek Words*, which signify *Contest* and *Earth*, instead of saying, he had been so called from the Dispute he had with his Competitor, they fabled, and *Strabo* says it as well as others, that he was the Son of *Vulcan*, and the *Earth*, who had conceived him at the same time, when *Minerva* resisted the Violence of that God ; unless we chuse rather to say with *St. Augustine*, that this Prince passed for the Son of *Vulcan* and *Minerva*, only because he had been exposed in a Temple consecrated to them. As *Erichthonius* had really weak and distorted Limbs, so he invented the Use of Chariots, as most of the Ancients alledge with *Virgil*, or at least, he added Wheels to a kind of Drag, which *Trochillus* had brought into Use before him ; and he made a good Use of this new Invention in the Celebration of the *Athenaia*, where he won the Prize, and whereof he was the Founder, according to the tenth EPOCH of the *Pearian Marbles*, that after his Death he was advanced to the Constellation of a Charioteer, or *Centaur*, as we learn from *Hyginus*.

The Wisdom of *Athens* lasted upwards of 400 Years

after the Death of *Erichthonius*, and continued till the

Phaëyon, Erichthonius, Pandion, Erechthon, Cecrops II. Pandion II. Egæus, Theseus, Minos, Demophoon, Oenobius, Alpheus, Theseus, Melanthus and Codrus, who devoted himself to his Country.

Q. Who were Contemporaries with Erichthonius?

A. Erichthonius lived in the Year of the World 2463, 1537 Years before Christ, to which add 1750 makes 3287 Years since his Time. His Contemporaries were Moses the Ruler and Law-giver of the Jews; Pharaoh, King of Egypt; Mithraes, King of Babylon; Myles, King of Lacedæmon; Corax, King of Sicily; Dardanus (from Italy) King of Troy. No Poets, no Historians at this Time.

Q. Who was Esus, and how came he to be made a God?

A. Esus was the great Divinity of the Gauls; his Name is also written with an Aspiration Hesus. As the Ancients give us but little Account of this God, the Learned have framed several Conjectures about him; but they all agree that he was the God of War. The Author of the History of the Gallic Religion gives us a quite different Idea of this God. He takes him to have been among that People the supreme Being, the unknown God, adding, that they adored him with high Veneration; though they had not any Figure of him, unless he was represented by the Oak, that Tree so respected by the Druids, and in general by all the Gauls. It was in Woods, continues he, and at the Foot of Oaks that they offered Sacrifices and addressed their Verses and Prayers to him. It is more natural to believe, that the Gauls, a courageous, warlike Nation, worshipped the God of Battles; and we find none among them but Esus, to whom this Title can be applied. Besides, is not their offering to him the Prisoners of War, preferable to other human Victims, a Proof that it was to thank and pay him Homage for the Advantages they had obtained in War. But, waving that, Esus, or Mars, was one of the greatest Gods of the Gauls, and him they honoured with peculiar Worship. When they were upon the Point of giving Battle, they vowed to offer up to him, not only all the Spoils and Horses which they should win from the Enemy, but also all the Captives; and nothing was more faithfully put in Execution. As soon as the Victory was obtained, no sooner was the Battle ended, but they offered to him all the Horses, and gathered

gathered into an Heap the Arms and Spoils, which they consecrated to him, and which no-body durst touch. If any one was convicted of having applied to his own Use any Part of those Spoils, he was condemned to lose his Life, and suffer Death without Mercy. As to the Captives, the Manner of paying their Vows, was not uniform, contenting themselves sometimes with offering up the Choice of them, that is, the young, and the most handsome, and killing the rest with their Arrows, while upon other Occasions they sacrificed them all, without Distinction of Age or Birth.

Q. Who was *Evander*, and how came he to be made a God?

A. *Evander* was the Son of *Mercury* and *Nicoſſra*, who, for her prophetic Verses, was by the *Latins* called *Carmenta*; she was an *Arcadian* by Birth, had left *Greece* some-time before, and planted a Colony in that Part of *Italy* which was afterwards called the *Latin Territories*. That Prince, who had introduced the Use of Letters thither, which was then unknown there, had gained the Affection of the *Aborigines*, who, without considering him as their King, obeyed him as a Man of uncommon Wisdom. But nothing procured him more the Veneration of that People, than the Reputation of his Mother *Carmenta*, whom the *Greeks* named *Themis*, and who was looked upon as a Divinity; during her Life-time she was the Oracle of that whole Nation, and after Death had divine Honours paid her. *Evander*, who had learned not long ago from *Carmenta*, that a Heroe, a Son of *Jupiter*, was one Day to arrive in the Country, and that his heroic Atchievements would raise him to divine Honours, had no sooner heard the Name of him who had slain *Eacus*, than he was determined to be the first who should do Honour to him, even in his Life-time, as a Divinity. Thus he erected an Altar to him in haste, and after having let him know his Mother's Predictions, sacrificed to him at *Hercules's* Desire, and with the Consent of the whole Nation, that such a Solemnity should be perpetuated from Year to Year, according to the *Greecian Rites*, which he himself took care to teach them; and for that Office two of the most noble Families were set apart, that of the *Pticians*, and that of the *Periarians*; the former,

former, according to the *Roman* Historians, was afterwards entirely destroyed, for having offered to perform that Ceremony upon public Slaves, while that of the *Periarrians*, faithful to their Engagements, was still subsisting in the Time of *Cicero*. *Evander*, for his Probity and Wisdom, and being the Son of a God, and of the Prophetess *Carmenta*, was worshipped and prayed to. He lived in the Year of the World 2707, before *Jesus Christ* 1243 Years, to which add 1750 makes 3043 Years since *Evander's* Time.

Q. Who were Contemporaries with *Evander*?

A. *Abimelech* governed the *Israelites*; *Belus*, King of *Babylon*; *Jason's* Expedition with the *Argonauts*; *Castor* and *Pollux* govern *Lacedemon*; *Plishtenes*, King of *Argos*; *Adrastus*, King of *Sicyon*; *Priamus*, King of *Troy*; *Erichus*, a *Tyrian*, King of *Spain*. No Poets, no Historians at this Time.

Q. Who was *Europa*, and how came she to be made a Goddess?

A. *Jupiter*, as we read in *Ovid's Met.* lib. ii. and in *Hyginus's Tab.* 178. falling in love with *Europa*, Daughter to *Agenor*, King of *Phœnicia*, ordered *Mercury* to carry her to the Sea-shore, where that God, having transformed himself into a Bull, took her upon his Back, and transported her into *Crete*. *Palephatus*, lib. de *Meredibil.* takes the Foundation of this Fable to have been, that a Captain of *Caridia*, named *Taurus*, carried off that Princess, after that he had taken the City *Tyre* from *Agenor*: But *Echimenides*, who had wrote the History of *Crete*, says, with more Probability, that some Merchants of that Island having arrived upon the Coasts of *Phœnicia*, and seen the young *Europa*, whose Beauty struck them, carried her off for their King *Asterius*; and as their Ship bore upon the Fore-castle a white Bull, and that King of *Crete* had assumed the Name of *Jupiter*, hence it was fabled that the God had transformed himself into a Bull to carry off this Princess. *Herodotus*, in the Beginning of his History, agrees with *Echimenides*, that it was by *Cretans* the Daughter of *Agenor* was carried off; but then he adds, it was done by Way of Reprizals, the *Phœnicians* having before bore away *Io*, the Daughter of *Inachus*. Be that as it will, it is certain, from the Testimony of all Antiquity,

that *Europa* was conveyed from *Phœnicia* into *Crete*, where she arrived by the Mouth of the River *Lethe*, which ran by *Gortina*, as we learn from *Solinus*. *Diodorus* alleges, that *Asterius* being too young, when *Europa* arrived in the Island of *Crete*, she had first by *Taurus*, *Minos*, *Sarpedine* and *Radamanthus*, and that *Asterius*, having married her afterwards, and not being able to get Children, had adopted them; whereas, others contend they were his own Off-spring. *Europa*, having brought forth the three Princes now named, gained the Esteem and Regard of all the *Cretans*, who worshipped her after her Death as a Divinity. They even instituted a Feast to her Honour, which *Hesychius*, after some Authors, names *Hellotia*. *Europa* lived in the Year of the World 2511, before our blessed Lord Christ 1489 Years, to which add 1750 makes 3239 Years since her Time.

Q. Who were Contemporaries with *Europa*?

A. *Othniel*, *Caleb's* Son-in-law, ruled the *Israelites*; *Amenophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Euretas*, King of *Lacedæmon*; *Lynceus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crete*; *Chiron* the fifth Son of *Saturn*, an excellent Physician; he taught *Æsculapius* Physic, *Apolla* Music, *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. You often speak of *Fables* in the Lives of the Gods and Goddesses, how many Sorts of *Fables* are there?

A. I find among the Poets six Kinds of *Fables* *Historical*, *Philosophical*, *Allegorical*, *Moral*, *Mixed*, or invented merely for the Sake of the *Fable*.

The first are ancient Histories, mixed with several Fictions; such are those which speak of *Hercules*, *Jason*, &c. Instead of telling us the simple Way, that the latter went to recover the Treasures which *Phrixus* had carried to *Colchis*, they gave us the Fable of the *Golden Fleece*.

The philosophical Fables are those which the Ancients invented, as apt Parables to wrap up the Mysteries of their Philosophy; as when the Ocean is said to be the Father of the Rivers; the Moon to have married the Air, and became the Mother of the Dew.

The Allegorical were likewise Parables, where some mystical Sense lay concealed, as that of *Plato* about *Perus*

Perus and *Penia*, or Riches and Poverty, whose Offspring was Pleasure.

The moral Fables are those they have contrived for the Conveyance of some Precepts of Morality, as that which tells *Jupiter* sends the Stars upon this Earth in the Day-time, to take Notice of the Actions of Men: So the Fables of *Æsop*, and in general all Apologues.

There are mixed Fables, which are made up of Allegory and Morality, but have nothing historical, such is the Fable of *Ati*, related by *Homer*, *Iliad* 19. *Ati*, according to this Poet, was *Jupiter's* Daughter; her Name marks her Character and her Inclinations; accordingly she thought of nothing but doing Mischief. Odious as she was to Gods and Men, *Jupiter* seized her by the Hair of the Head, and threw her down headlong from the Height of Heaven, whither he made an Oath she should never enter more. It is easy to see the Poet under this Fable designed to represent the Proneness we have to Evil, or Evil itself, under an allegorical Figure; for, having described this mischievous Imp, who, according to him, traverses the whole Earth with an incredible Celerity, doing all the Mischief in her Power, he adds, that her Sisters, likewise *Jupiter's* Daughters, whom he calls *Λιται*, *Prayers*, come always after her to repair, as far as lies in their Power, the Evil done by her; but, being lame, they move far slower than their Sister; as much as to say, Men are always more forward to sin, and more in earnest than they exercise Repentance, and make Reparation.

The Fables, invented merely for the Sake of Fable, have no other End, but to divert, as that of *Psyche* *Plant. Prot. de Rud.* and what we call the *Mælian* Tales, and those of the *Sybarites*. Fables of the historical Kind are easily distinguished, because Mention is made in them of People we knew elsewhere; such as are composed for Amusement are likewise easily to be discovered, by the ridiculous Stories they tell of unknown Persons. The Sense of the moral and allegorical Fables is obvious; as for the philosophical ones, they are full of *Prosopopœias* that animate Nature; there Earth and Air are hid under the borrowed Names of *Jupiter* and *Juno*.

Generally speaking, there are very few Fables in the ancient Poets, but contain some Passages of History; it is

only they that came after that have added to them Circumstances of pure Invention. When *Homer*, for Example, says, *Odys.* lib. x. *Æolus* gave *Ulysses* the Winds shut up in a Bag, whence his Companions let them out; this is a covered Piece of History, which informs us that this Prince foretold *Ulysses*, what Wind was to blow for some Days, and that the Shipwreck that he suffered; was owing entirely to his neglecting to follow his Counsel. But when *Virgil*, *Æn.* lib. i. adds, that the same *Æolus*, at *Juno's* Request, raised a terrible Storm, which drove *Æneas's* Fleet upon the Coast of *Africa*, it is a mere Fable founded upon the Opinion of *Æolus's* being God of the Winds. Those Fables too, which we have called philosophical, were at first historical, and it was after their Invention they were joined with the Idea of natural Things: Hence those mixed Fables, if we may so call them, comprehending like that of *Myrrha* and *Lucothei*, changed into the Tree that bears Frankincense, and that of *Clytie* into the *Heliotrope*. *Ati* signifies *hurtful*, for which Cause she was made the Goddess of *Revenge*.

Q. Who was *Fabulinus*, and how came he to be made a God?

A. *Fabulinus* was the God who taught Children to speak: I told you, that when a Woman was in Labour of Child-bearing, they invoked *Lucina* and *Juno Pronuba* the Goddesses of Marriage. When a Child was laid down on the Ground, they recommended him to the Gods *Pilumnus* and *Picumnus*; for fear too that the God *Silvanus* should do him Harm, there were three other Deities who watched at the Gates, *Intercide*, *Pilumnus* and *Deverra*. For we must know, that at the Nativity of a Child, they knocked at the Gate first with an Ax, then with a Mallet, and last of all they swept the Porch, believing that *Silvanus*, seeing those three Signs, durst not attempt to harm the Children, whom he thus judges to be under the Protection of these three Divinities. *Statilinus* presided over Children's Education; *Parvordia* kept away from them frightful terrifying Objects; *Nondina* presided over the Names given them; *Macrobius Sat.* lib. i. c. 16. says, the Males were purified, and got a Name the ninth Day after their Birth, and the Females on the eighth

eighth Day. *Cumina* had the Charge of the Cradle. *Rumina*, preserved the Milk of the Mothers. Big-bellied Women, or in Child-bed, invoked the *Bona Dea*, *Juno*, *Lucina*, *Hecate*, *Sospita*, *Mena*, the *Nixii Dei*, *Intercidone*, *Mater Matuta*, *Deverra*, *Egeria*, *Fluonia*, *Pertunda*, *Prorsa*, *Postversa*, *Rumilia*. For Children they invoked the Goddess *Nascio* or *Natio*, *Opis*, *Rumina*, *Potina*, *Cumina*, *Lewana*, *Pa-ventia*, *Carnea*, *Edusa*, *Offilago*, *Statinus*, *Vagitanus*, *Fabulinus*, *Juventa*, *Nondina*, *Orbona*; this last Goddess was for Orphans, or to comfort Fathers and Mothers for the Loss of their Children. There was no Crime but had a Patron God. The Adulterers owned *Jupiter*; the Ladies of Gallantry, *Venus*; Jealous Wives, *Juno*; and the Pick-pockets, *Mercury*, and the Goddess *Laverna*. These were not all, there were Destinies to over-rule every Action in Life. Over Marriage presided *Juno*, *Hymeneus*, *Thalassius*, *Lucina*, *Jugatinus*, *Domiducous*, and several others, whose infamous Occupations are enough to put every virtuous Person to the Blush.

2. How came *Fame* to be made a Goddess?

A. Among the Divinities *Fame* had also her Place; *Hesiod*, who gives a Description of her, has however omitted her Genealogy. But it is certain, that she was reckoned a Divinity, and that she had an established Worship, especially at *Athens*, as we learn from *Pausanias*, in his *Attics*, and a Temple, as *Plutarch* tells us, in the Life of *Camillus*. No Figures can have a stronger Impression, or greater Likeness to this Goddess, than is exhibited in that fine Picture of her drawn by *Virgil*, *Æneid* iv. 259. The Translation of which by *Pitt*, I shall give my Readers.

Now *Fame*, tremendous Feind! without Delay
Thro' *Lybian* Cities took her rapid Way.
Fame, the swift Plague, that ev'ry Moment grows,
And gains new Strength and Vigour as she goes.
First, small with Fear, she swells to wondrous Size,
And stalks on Earth, and towers above the Skies,
Whom in her Wrath to Heav'n the teeming Earth
Produc'd the last of her gigantic Birth,
A Monster huge and dreadful in the Eye,
With rapid Feet to run, or Wings to fly.

Beneath her Plumes the various Fury bears
 A thousand piercing Eyes and list'ning Ears,
 And with a thousand Mouths and babbling Tongues
 appears.

Thundering by Night thro' Heav'n and Earth she flies,
 No golden Slumbers seal her watchful Eyes :
 On Tow'rs or Battlements she sits by Day,
 And shakes whole Towns with Terror and Dismay,
 Alarms the World around, and perch'd on high,
 Reports a Truth, or publishes a Lie, &c.

Ovid gives also a very fine Picture of the same Goddess, and some other Poets have likewise exercised their poetical Genius upon the same Subject. What we may infer from all these is, that *Fama*, like all the Giants, was the Daughter of the Earth, who, to be avenged of the Gods, and of *Jupiter* in particular, who had thunderstruck her Children, brought forth this Monster to blaze abroad their Crimes, and make them known to all the World : For *Fama* spares neither Gods nor Men.

Q How came *Faith* to be made a Goddess ?

A. *Faith*, that is, *Fidelity*, (for thus we are to understand the Word *Fides*, the *Pagans* not having the same Idea of it with us) was also a Divinity among the *Romans*; consequently it is obvious, that she presided over Sincerity in Commerce, and Truth in Promises. It was by her, in short, that Security was given against Deceit and Falshood, since she was taken to witness their Engagements, and the Oath made in her Name, or that of *Jupiter Fidius*, who was the same, was of all Oaths the most inviolable. Nothing in Nature was more sacred than this Fidelity, as having for its Foundation Religion itself; take away, says *Cicero* (in his *Offices*, Book iii.) the Reverence that is due to the Gods, and *Faith* is at an End, *pietate adversus Deos sublatâ fidem tolli*. The Temple of *Faith* erected by *Galatius*, was in the Capitol, near that of *Jupiter*. *Festus*, upon the Authority of *Agatbaetes*, says, that *Aeneas*, upon his Arrival in *Italy*, also consecrated one to the same Goddess; but, I am of Opinion, that we ought to adhere to *Dionysius Halicarnassus* and *Plutarch*, who make the first of all to have been built by *Numa Pompilius*. That same Prince had likewise ordered
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the Priests, whom he set over the Worship of this Goddeff, to wear white Vestments when they offered Sacrifices to her. The Antiquaries are of Opinion, that a Figure, where two Women are joining Hands, represents this Goddeff, which is not improbable, since in this manner mutual Faith is usually plighted. What induced *Numa Pompilius* to make *Faith* one of the *Roman Divinities* is thus related by *Dionysius Halicarnassus*, Book ii. In order, says he, to engage his People to mutual Fidelity and Truth in their Contracts with one another, he had Recourse to another Method which the most celebrated Legislators had contrived. He remarked, that the public Contracts, and those made before Witnesses, were pretty regularly observed, and that few who contracted in that manner were found to violate their Promises, because Men naturally have a Regard to those in whose Presence they have come under Engagements. He observed on the other Side, that these Sorts of Contracts and Treaties that were made without Witnesses, and depended merely upon the Honesty of the Parties contracting, were still more inviolable than the former; whence he concluded, that by deifying *Faith* he would make those Sorts of Contracts still more binding. Besides, it appeared to him unreasonable, that while divine Honours were paid to *Justice*, to *Themis* and *Nemesis*, and such like Divinities, *Faith* alone, the most sacred Thing in the World, and, at the same time the most worthy of Veneration among Men, should be honoured neither in public nor private. Big with so laudable a Design, he was the first who built a Temple to public *Faith*, and instituted Sacrifices, whereof he would have the Charges to be defrayed by the Public, as was done with respect to several other Gods, in hopes, that the Veneration of so fundamental a Virtue, which he propagated through the City in general, would insensibly communicate itself to each Individual.

Q. How came *Faunus* and *Fauna* to be made a God and Goddeff?

A. *Faunus* was the Son of *Picus*, the fourth King of *Italy*; he was a Prince of very great Bravery as well as Wisdom, which probably made it to be given out that he was the Son of *Mars*. *Lactantius* informs us, that he was very religious. *Eusebius* is of the same Mind, when he

places *Faunus* in the Catalogue of the *Latin* Kings. As he applied himself, during his Reign, to Agriculture, he was ranked after his Death, among the rural Deities, and was represented with the Equipage of the *Satyrs*. It was even asserted, that he delivered Oracles; but this Fable is founded upon the Etymology of his Name; for *Pho-nein* in *Greek*, and *Fari* in *Latin*; where it is compounded, signify *to speak*; and it was, perhaps, for the same Reason, that they called his Wife *Fauna*, as you would say *Fandica*, *Prophetess*. She was a Person of great Chastity, as we learn from *Varro*, and *Lactantius*, who copied him, says, she carried Modesty and Reserve so far, that she never would see another Man but her own Husband. She was wont to make Predictions to the Women, as *Faunus* did to the Men. So many good Qualities or Qualifications raised her after Death to divine Honours, and she was called the *good Goddeffes*. The Women offered Sacrifices to her in Places where no Access was permitted to the Men. *Faunus* lived while *Pandion* reigned at *Athens*, about 1300 Years before the Christian *Æra*, or about 120 Years before the *Trojan War*, to which add 1750 make 2050 Years since *Faunus's* Time.

All that we know of the Goddeffs *Favour* is, that *Apelles* had drawn an excellent Picture of her.

Q. How came *Felicity* to be made a Goddeffs?

A. It was very late before the *Romans* raised *Felicity* to the Rank of their Divinities. It was actually about six hundred Years after the Building of *Rome*, that *Lucellus*, upon his Return from the War with *Methridates* and *Tigranes*, built a Temple to her. *Pliny*, Book xxxv. ch. 12. adds, that this General enjoined the Statuary *Archefilanus* to make the Statue of that Goddeffs, and this is almost all that we know about her. Both the General and Statuary died before the Work was finished.

Q. How came *Feronia* to be made a Goddeffs?

A. *Feronia*, which Name comes from the Verb *fero*, *to bring forth*, or from the Town *Feronia*, near Mount *Soracte*, was, according to *Servius*, the Patroness of enfranchised Slaves, who had a great many Offerings presented to her, this Goddeffs being in high Veneration through all *Italy*. The Grammarian now, quoted will have

have her to be the ſame with Virgin *Juno*, which, indeed, is countenanced by an ancient Inſcription quoted by *Fabretti*, and conceived in theſe Terms *Junorū Feronæ*. The *Romans* appropriated to this Goddeſs the Care of the Woods and Orchards; ſhe had a Temple at the Foot of Mount *Soracte* now mentioned, where an annual Sacrifice was offered to her, and they tell us, it was ſuch as were filled with the Spirit of this Goddeſs, that walked bare-footed upon Coals without being burnt, or ſuffering any Harm; in his Book i. Satyr v. mentions the Homage that was paid to this Divinity, in waſhing the Face and Hands, according to Cuſtom, in the ſacred Fountain which flowed near the Temple.

Ora manusque tuâ lavimus, Feronia, lymphâ.

Q. How came Fire to be worſhipped?

A. It is agreed that the Worſhip of the Goddeſs *Veſta*, or of Fire, was brought into *Italy* by *Enneas* and the other *Trojans* who landed there; but the *Phrygians* themſelves had received it from the Eaſtern Nations. The *Chaldeans* had a high Veneration for the Fire, which they accounted a Divinity. There was in the Province of *Babylon*, a City conſecrated to this Uſage, which was called the City of *Ur*, or of Fire. The *Persians* were yet more ſuperſtitious in this reſpect than the *Chaldeans*: They had Temples which they called *Pyraea*, Fire-temples, ſet apart ſolely for the Preſervation of the ſacred Fire. It was not only in Temples and in the *Pyraea* that the ſacred Fire was preſerved, ſince every private Perſon was obliged to maintain it at the Gate of his Houſe; and hence, if we may believe *Ovid. Faſt.* l. 6. came the Name of *Veſtible*. *Virgil* gives us to underſtand, that *Enneas*, before he left his Father's Palace, had removed the Fire from the ſacred Hearth, *Æn.* B. ii. That the Name of *Veſta* ſynonymous with that of Fire, called by the *Greeks* *Eſta*, by the *Chaldeans* and ancient *Persians*, *Aveſta*. The *Persians* believed the Fire to be a God, and that their Reaſon for not burning of the Dead, was, that they would have thought themſelves guilty of Sacrilege, if a dead Body had been conſumed by a God. They adored Nature in her various Scenes, and over each Part of her a Divinity was made to preſide. They worſhipped the Earth under

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the Names of *Rhea*, *Tellus*, *Ops*, *Cibele*, *Proſerpina*, *Maia*, *Flora*, *Faunus*, *Pales*, and *Vertumnus*; the Fire under thoſe of *Vulcan* and *Veſta*; the Water of the Sea and Rivers, under thoſe of *Oceanus*, *Neptune*, *Neruus*, the *Nereides*, *Nymphs*, and *Naiades*; the Air and Winds, under the Name of *Jupiter* and *Æolus*; the Sun under thoſe of *Apollo*, *Titan*, *Osiris*, &c. The Moon under thoſe of *Diana*, *Iſis*, &c. *Bacchus* was the God of Wine, *Ceres*, the Goddeſs of Corn; every River and Fountain had its tutelar Deity; *Hell*, its *Pluto*; the Sea, *Neptune* and *Tethys*; the Woods and Mountains their *Nymphs* and *Satyrs*.

In a word, They worſhipped the *Fire* as the Deputy of the *Sun* upon Earth, becauſe it had theſe Properties of the Sun, *Heat* and *Light*, it ſheltered them againſt the Rigour of the Cold; boiled, broiled, and roasted their Meat, Drink, and Bread, by which they were fed and nourished.

Q. What is meant by the *Golden Fleece* ſo much talked of by the Hiſtorians and Poets?

A. The ancient Hiſtory of *Greece* ſets before us few Subjects ſo celebrated as the Conqueſt of the *Golden Fleece*; but, at the ſame Time, there is none that abounds more in Fictions. Before I can give an Answer to this Queſtion, I muſt premiſe ſomething of *Jaſon*, and his Expedition to *Colchis*. *Jaſon* was the Son of *Æſon*, King of *Theſſaly*, and *Polymele*, or, as others, *Alcmede*. *Athamas*, the Son of *Eolus*, the Grand-ſon of *Hellen*, and Great-grand-ſon of *Deucalion*, was King of *Thebes* in *Bæotia*, or of *Orchomenus*, according to *Pauſanias*. This Prince had two Wives; *Ino*, the Daughter of *Cadmus*, whom he divorced ſome time after to marry *Nephele*, by whom he had *Phryxus* and *Helle*. This is the Name which *Sophocles* gives to *Athamas*'s ſecond Wife, whom *Pindar* calls *Demotice*; and *Pherecides*, *Themisto*: As ſhe was ſubject to certain Fits of Madneſs, he was very ſoon diſgusted at her, and took back *Ino*, who bore him two Sons, *Learchus* and *Mileceſta*. *Ino*, who then gained greatly the Aſcendant over her Huſband, had a mortal Averſion to the Children of her Rival, who, being the eldeſt, were to ſucceed their Father, to the Excluſion of her's; ſo that ſhe ſought all Means to deſtroy them.

Phryxus,

Phryxus, apprized of *Ino's* Design by his Governor, if we may believe *Diodorus Siculus*, or by one of the Priests of the Oracle, who, according to *Herodotus*, made the Discovery, fitted out a Ship secretly; and, having carried off a Part of his Father's Treasures, embarked with his Sister *Helle* to seek a secure Retreat at the Court of *Ætes*, his Kinsman, who reigned in *Colchis*. The young *Helle* fell into the Sea, and was drowned in that Part of the *Archipelago*, which from that was called the *Hellepont*, or the Sea of *Helle*. *Phryxus* arrived happily at *Colchis*, where *Ætes* gave him a kind Reception, and some time after bestowed upon him his Daughter *Calciopé* in Marriage. *Phryxus* and *Calciopé* were very happy; and he had by her four Sons, *Argos*, *Phrontis*, *Melas* and *Clyndus*; see *Diodorus*. But *Ætes*, who coveted the Treasures of his Son-in-law, put him to Death; and *Calciopé*, to save her Children from the bloody Hands of their Grand-father, who undoubtedly would not have spared them, put them secretly a Ship-board, to transport them to *Greece*; having got an Account that *Ino* was dead, and of Consequence no more in the Way to persecute them.

Diomedes; this was *Jason's* first Name: *Pelias*, the Relation of *Athamas*, governed a Part of *Thessaly*; knowing that *Jason* had a better Title to the Crown than himself, offered an Opportunity of gratifying his Ambition; told him, that the unfortunate *Phryxus*, their common Relation, descended with them from *Eolus*, had been assassinated at *Colchis*; and that his Ghost had appeared to him, charging him to revenge his Death, and to save his Children, who were every Day exposed to the insatiable Avarice of the Tyrant *Ætes*, who detained them at his Court. He added, that he was very ready to resign to him a Crown to which he had a legal Title; but that as a Duty of Religion bound him to the Expedition to *Colchis*, which he was not in a Condition to undertake himself, he hoped he would not refuse to discharge it for him, and give Satisfaction to the injured *Manes* of a Relation, who called aloud for Revenge. This Proposal was highly grateful to *Jason*, who, having withdrawn to confer with his Father and Uncles, they resolved unanimously to publish their Design through all *Greece*, to invite the Youth to join with him in so glorious and advantageous an Expedition. While the Choice of the *Grecian* Youth were assembling in *Thessaly*;

Italy; all who were most distinguished in *Greece* at that Time, both for their Valour and their Birth, and whereof the most Part were *Jason's* Relations; because, at that Time, almost all *Greece*, except a Part of the *Peloponnesus*, was peopled by *Deucalion's* Descendants, from whom he derived his Original.

The Ship built for this Expedition, called *Argo* or *Argos*, was long, and near the Figure of Galleys, whereas those which the *Greeks* used before were round. *Pliny*, B. iii. Ch. 56. says, *Longa navo Jasonem primum navigasse, Philo Stephanus autor est. Apollonius* says, this Galley consisted of fifty Oars, and calls it πεντηκοντερον ναύς. Thus, continues our learned Author, we may conjecture that it had twenty-five Oars on each Side, and fifty Cubits in Length. *Theocritus* says it had thirty Oars on each Side, and sixty Cubits in Length. *Cicero* quotes two Verses, intimating, that this Ship was named *Argo*, merely because it carried the *Greeks Argivos*.

*Argo, quia Achivi in ea delecti viri
Veſti, petebant pellem inauratam arſtis.*

There were fifty-two Heroes, Chiefs and Captains, who embarked with *Jason*, whose Names, for Brevity's Sake, I here omit. We may compute them to be in all three or four Thousand Men in a large Fleet of Ships, whereof the *Argo* was the Chief, and from whom all the Passengers and Sailors were called *Argonauts*. Do we think that *Greece* would have been at all this Charge and Expence for the *Golden Fleece* in a literal Sense? No; *Phryxus* had carried off with him the Treasure of *Athamas* his Father, that is, all the Silver and Gold, coined or uncoined, in Bars and Ingots, with the Crown, Sword, and Sceptre, and Jewels and precious Stones, puts them privately aboard of a Ship, and he and his Sister *Helle* set sail for *Colchis*, to their Kinsman *Ætes* the King. He receives *Phryxus* (for, as we have said, *Helle* died by the Way) very graciously, marries him to his Daughter *Calciopé*, by whom he had four Sons, whom I have named; finding that *Phryxus* had a Design to take back the Treasure, with his Wife and Children, to *Greece*, he killed the Son-in-law. The Mother to save the Children from the Cruelty of their Grand-father, having heard that *Ino* was dead, shipped them off for *Greece*. *Jason* and his Fleet

Fleet meeting the Ship at Sea, carries them back to *Colchis*, where *Jaſon* acquaints *Thetes* of his Commiſſion; thereafter he viſited *Calciopé*, the Widow of *Phryxus*; told her, that he had brought back her Children, and would take Care of them: She made him acquainted with *Medea* her Siſter, who reſided as Governeſs of the Tower where the Treafure was: *Medea*, ſeeing *Jaſon* a handſome, beautiful, eloquent, warlike, heroic Prince, fell in Love with him. After this *Jaſon* found a Way to conquer the Dragons which vomitted Fire, and the ſubduing the Brazen-footed Bulls, which were the Conditions upon the performing of which *Thetes* promiſed him the Treafures called the *Golden Fleece*. So all this Fable turns out to be nothing but a falſe Key, which *Medea* gave *Jaſon* to carry off her Father's Treafures, which a good Wall, with double Gates of Braſs, upon which the Figures of Dragons and Bulls was either molded or carved, and rendered inacceſſible. *Jaſon* by Night carried off the Treafures, put them aboard of his Fleet, and he and *Medea* ſet ſail for *Greece*. *Ætes* fitted out a Fleet; but, before they could provide the Ships, Viſtual and Man them, *Jaſon's* Fleet, was out of their Reach. Some Authors ſay, that *Ætes's* Fleet engaged that of *Jaſon's*, and that *Jaſon's* beat them: If that had been true, ſome of *Jaſon's* Fleet would have been funk, and of Conſequence ſome of the Treafures loſt; but his Fleet came all ſafe home with the Treafures:

*Jews, Turks, and Chriſtians, ſeveral Tenets bold,
Yet, all One God acknowledge, that is, Gold.*

This is only meant of the Avaritious and Covetous. Though we have now neither the Poem of the true *Orpheus*, nor that of *Epimonides* of *Crete*, who, according to *Diogenes Laertius*, wrote a Poem upon this Expedition towards the forty-ſeventh Olympiad, about 600 Years before the Chriſtian Æra, to which add 1749, makes 2349 Years ſince. Nor yet the Work of *Varro*, who, as we learn from *Probus*, in his Commentary upon *Virgil's Georgicks*, left four Books upon the ſame Subject; yet we are not quite deſtitute of Helps. Among the Hiſtorians, *Diodorus Siculus*, *Apollodorus*, *Strabo*, *Trogus*, *Pompeius*, are thoſe who wrote upon it at the greateſt Length.

Q. Who was *Flora*, and how came ſhe to be made a Goddeſs?

A. *Laſtantiuſ* ſays, *Flora* was a Proſtitute, who, having gained much Subſtance, made the *Roman* People her Heirs, and left a conſiderable Sum for celebrating every Year the Day of her Nativity, by a ſolemn Feſtival, and Games, called from her Name *Floralia*. But, continues that learned Father, the Shame both of the Inheritance, and of ſuch a Feſtival, inclined the Senate to put that Courtezan into the Number of the Gods, and to feign that ſhe was the Goddeſs of Flowers. *Ovid*, in his Book of *Faſts*, to give an Air of Truth to this Fable, ſays *Flora* was a Nymph called *Chloris*, who, being married to the Zephyr, received from her Spouſe the Dominion over all the Flowers. *Acca Laurentia*, having married *Tartuſtius*, a Man of Wealth, he left her his immense Riches. She encreaſed them ſtill more by the infamous Trade ſhe carried on for ſeveral Years; and, when ſhe ſaw herſelf at the Point of Death, ſhe named the *Roman* Senate her Heir. Her Name was inrolled in the Calendar, and Feaſts were inſtituted to her Honour. As the Name of *Laurentia* ſtill kept up the Remembrance of her infamous Trade, it was changed to that of *Flora*: But this Change however did not aboliſh the Memory of her Debaucheries; great Care was even taken to renew the *Floral* Games, where were committed a Thouſand Acts of Obſcenity, ſuitable to the Goddeſs in whoſe Honour they were inſtituted.

Q. What ſay you of *Fortune*, and how came ſhe to be made a Goddeſs?

A. As Men have always highly valued earthly Goods, it is no Wonder that they adored *Fortune*: Fools! who thus inſtead of acknowledging an intelligent Providence, that diſtributes Riches, and other Goods, from Views always wiſe, though dark, and placed beyond the Reach of human Diſcovery, addreſſed their Vows to an imaginary Being, that acted without Deſign, and from the Impulſe of unavoidable Neceſſity: For it is beyond Queſtion, that, in the Pagan System, *Fortune* was nothing elſe but Deſtiny. Accordingly ſhe was confounded, as I ſhall ſhew afterwards, with the *Paeſa*, who were themſelves
that

that fatal Necessity which the Poets have reasoned so much about. It is true, Christians sometimes speak of *Fortune* after the Manner of the Pagans themselves, to *sacrifice to Fortune, to expect all from Fortune, to be devoted to Fortune, &c.* But when they reflect and consider the Meaning of these vulgar Expressions, they refer it to a Divine Providence. It is certain that she was invoked from the earliest Times, since the first Time that the Holy Scriptures mentions the Gods of the Pagans, it speaks of *Gad*, invoked by *Leah*; and this God St. *Augustine* takes to have been *Fortune*. The *Greeks* erected unto her, in After-times, several Temples; and those of *Corinth* gave her the Surname of *Acofa*, because she had one in their Cittadels. This Goddess had also a Chapel at *Egira*, with a Statue, having beside it a winged *Cupid*, probably to signify that in Love *Fortune* has a greater Influence than *Beauty*. In that of *Elis* she had in her Hand the Cornucopia; but the most suitable Symbol was that which the *Bætiens* had given her, having represented her in a Temple of theirs, holding *Plutus* in her Arms under the Form of an Infant; and this, says *Pausanias*, is an ingenious enough Notion, to put the God of Riches in the Hands of *Fortune*, as if she had been his Nurse and his Mother. In general, almost all Men are Votaries to *Fortune*; and although they do not always offer Victims to her, yet they but too often sacrifice to her their Honour and Probity. The *Romans* had much the same Sentiments of her that the *Greeks* had, since their most ancient *Fortune* being that which was worshipped at *Antium*, and which was confounded with the *Lots* and *Astrological Predictions*, the Use whereof was so famous in that City, it is evident that they did not distinguish her from *Destiny*, or that Fate which the *Greeks* called *Eimarmene*. As the Inhabitants of *Antium*, now *Nettano*, adored at the same Time two *Fortunes*, called *Fortunæ Geminæ*, the *Twin Fortunes*, it is probable that these were good and bad *Fortune*. *Suetonius* calls the two *Fortunes* the *Lots of Antium*, because it was by the *Lots*.

Q. How came *Fruetuosia* to be made a Goddess?

A. St. *Augustin*, in his Book of the City of God, informs us of several Country Divinities; the bare naming of them will be sufficient to let us know the Offices to which they

they were destined. The *Romans*, says he, had a Goddess *Fructuoseia*, whom they invoked to obtain a good Harvest; a God *Spinofus*, to pluck up the Thorns from the Fields; a Goddess *Niella*, to save the Corn from Mildew: They had *Proserpine* to preside over the Budding of the Corns; a God *Nodotus*, for the Knots of the Stalk; the Goddess *Volutina*, for the Coat that covers the Ear; *Patelena*, for the Ear which begins to open; *Hostilia*, when the Beard of the Ear and the Ear itself were of an equal Length; *Lacturtia*, when the Grain was in Milk; *Materna*, when it was ripe; and *Runcina*, when it was reaping. We may observe, that almost all these Gods derived their Original from the *Latins*, as their Names sufficiently intimate; nor is there any Thing to be found relating to them in the Writings of the *Greeks*.

Q. How came *Furies* to be made Goddesses?

A. It was a general Opinion, that, after this Life, there were Places allotted for the Punishment of the Wicked, and the Reward of the Good; and, no Doubt, upon this Idea were formed the *Elysian Fields* and *Hell*: And, as there were Judges there appointed, for rendering to every one the Justice he deserved, so the *Furies* were imagined to be the Ministers, and to execute the Sentences which they passed upon the Wicked. It is likewise possible (for, after all, Idolatry followed true Religion too near not to have preserved some of its Truths) it is possible, I say, that a confused Knowledge of the Fall of Angels, and their Punishment, had given rise to the Introduction of *Furies*, who are themselves Devils appointed to be the Tormentors of the Guilty; and this, I am apt to think, was the true Original of these Divinities; that is what made them be invented by those who embraced this natural Notion, that there were to be Rewards and Punishments after this Life: For, though this Truth has been disfigured, by the absurd Fables that have been intermixed with it, its easy however to distinguish the Substance of the Opinion from the Veils they were obliged to draw over it, to render it the more familiar. If the Ancients varied as to the Original of the *Furies*, they have not been more unanimous as to their Number: At first it would seem they admitted only three of them, *Tesiphone*, *Megara*, and *Alecto*; and these Names which

which import *Rage*, *Slaughter*, *Envy*, &c. were perfectly applicable to them. *Ausonius* makes even a Kind of Axiom, there are three *Gorgons*, three *Harpies*, and three *Deſtinies*. *Euripides* reckons the Goddeſs *Lyſſa* among the *Furies*, becauſe ſhe inſpired *Rage* and *Fury*, whence her Name was derived. *Juno*, in that Poet, orders *Iris* to conduct her armed with Serpents to *Hercules*, to infuſe into him that Madneſs to which he owed the Loſs of his Life. *Plutarch* allows but of one *Fury*, whom he calls *Adræſta*, the Daughter of *Jupiter* and *Necceſſity*; it was ſhe, according to that Author, who was the ſole Miniſter of the Vengeance of the Gods, In fine, the Goddeſs *Nemeſis* or *Nemeſes*, for they reckoned more than one of them, are alſo to be taken into the Number of the *Furies*. They have all their Characters: Daughters of the Night and the Ocean; they were appointed to examine into Mens Actions, for the Punishment of the Bad, and the Reward of the Good. The *Furies* were employed not only in puniſhing the Guilty, but alſo in chaſtiſing Men by Diſeaſes, by War, and the other Strokes of Cœleſtial Wrath. *Virgil* however ſeems to have diſtributed theſe ſeveral Functions among the three *Furies*, ſo that *Tiſiphone* was employed for contagious Diſtempers, while *Allecto*'s Functions particularly related to the Diſorders of War. According to this Idea, *Statius* has called her the Mother of War, *Theb.* l. 4. In fine, when any Perſon was put to Death, *Megeſta* was ſhe whom the Gods commonly made Uſe of. Goddeſſes ſo awful commanded particular Homage. In fine, ſo great was the Veneration paid to them, that People durſt hardly mention their Names, or caſt their Eyes upon their Temples. The Statues of the Goddeſſes had nothing different from the other Divinities. It was the Poet *Æſchiles*, in one of his Tragedies, was the firſt who repreſented them with that hideous Air, and thoſe Serpents that made them ſo dreadful, that the firſt Representation of his Play proved fatal to many of the Spectators. The Deſcription of the *Furies* given by this Poet was followed, and it paſſed from the Theatre to the Temples: Henceforth they came to be repreſented no otherwiſe but with a grim Aſpect, and a frightful Mien, with Attire black and bloody, having, inſtead of Hair, Serpents wreathed about their Heads, a burning Torch in one Hand, and a Whip of Scorpions in the other; and

and for their Attendants, *Terror, Rage, Paleneſs,* and *Death*. Thus ſeated about *Pluto's* Throne, whoſe Miniſters they were, they waited his Orders with an Impatience that marked out all the Furies they were poſſeſſed with.

Q. What do you ſay of the Divinity of the *Ganges*, that great River of the *East-Indies*?

A. If the great Uſefulneſs of Water to the Earth, induced the firſt Idolaters to make a Divinity of it, we may ſuppoſe the Wonders that have been obſerved in that Element, did likewise contribute, not a little, to promote the Superſtition, *God is wonderful in the Waters*, ſays the Holy Scripture, and it is on this Element eſpecially, that he ſeems to have laid out a Profuſion of Wonders. The Ebbing and Flowing of the Sea, that periodical Motion which ſwells and ſinks the Waters by Turns every ſix Hours, and perpetuates their Motion, whereby they are preſerved from Corruption, the Irregularity of this Motion, more or leſs, in the different Terms of the Moon, as well as in different Seasons; the Flux of the *Euripus*, a narrow Sea between *Bætia* and *Euba*, ſaid to ebb and flow ſeven Times in twenty four Hours; the Saltneſs of the Sea, a ſecond Source of its Incorruptability; the prodigious Number and Variety of Monſters which it ingenders, and the enormous Bulk of ſome of its Inhabitants, ſuch as the Whale, and ſome others that far ſurpaſs the greateſt of the Land Animals, all are wonderful, all aſtoniſhing. The *Indians* we know paid high Tributes to the *Ganges*: Their Superſtition in this Reſpect continues ſtill, and the Princes who reign upon the Banks of the River, well know how to make Gain of it, by making their Subjects buy the Permiſſion to draw Water from the River, or to bathe themſelves in it. This Worſhip payed to Water was not long confined to *Persia* and *Egypt*, but was very ſoon propagated, like the other Superſtitions of the oriental Nations, to the neighbouring Countries. It is well known that the Ancients offered frequent Libations to the Ocean, to the Seas and Rivers, and that they hardly ever embarked till they had firſt performed Sacrifices to the Waters, and to the Divinities who preſided over the ſame; of this I might quote Numbers of Examples, but ſhall content myſelf with that of *Jaſon*, who commanded thoſe that went with the Ship *Argos*, and were called
Argo-

Argonauts; when they were ready to fet fail, *Jason* ordered a folemn Sacrifice in order to propitiate the Divinities of the Sea; every one was impatient to comply with the Commands of his Leader, they raifed an Altar upon the Sea-shore, and after the ufual Oblations, the Priest poured out Flour, mixed with Honey and Oil, offering up Oxen to the Gods, in-whofe Honour the Sacrifice was performed, and prayed for their Favour and Protection in their Voyage.

Q. Who are the *Genii* or *Demons*, and how came they to be worffhipped?

A. The *Genii* or *Demons*; thefe Spirits affume all Sorts of Forms, transform themfelves into various Shapes, and imitate the Gods themfelves, the *Demons* and Souls departed. Witnefs the Witch of *Endor* calling up *Samuel* to *Saul*; we muft not believe that it was *Samuel*, but the Devil, or a Demon perfonating the Prophet, for they can have no Power over the Souls departed, who are in a Place of Happinefs. For the *Genii* or *Demons*, are they who work all Manner of Wickednefs without producing any Good; they give bad Counfels, fet themfelves in Oppofition, with all their Might, to good Actions, and bear a remarkable Hatred to virtuous Perfons; they love the Scent of Flefh, and of the Blood of Animals, and they delight in being flattered. It muft, however, be allowed, that the Philofophers did not believe the *Genii* or *Demons* to be Gods; but as Idolatry fet no Bounds to Superftition; thofe fame *Genii* were afterwards looked upon as Divinities, and had their Share in the Worffhip that was paid to the Gods. Hence the Temples, Chappels, and Altars, which Antiquity informs us to have been confecrated to them: Hence again, thefe Infcriptions fo common; *Genio loci*, *Genio Augufti*, *Junonibus*, &c. It is true, thofe *Genii* were reckoned in the loweft Clafs, and among what *Ovid* calls *Plebs Deorum*, the *Plebeian Gods*. But neverthelefs, they had their Altars and Sacrifices: Every Man therefore, according to the Principles of this Theology, had his particular *Genius*, or even two, according to fome Authors; and this is what makes *Pliny* fay, that the Number of the Gods, for he exprefsly takes into the Number the *Genii*, and *Junonefs*, who were the *Genii*.

Genii of the Women, was ſo great, that they were more numerous than Men.

2. What ſort of Perſons were the *Giants*?

A. The Queſtion about the Exiſtence of the *Giants*, ſo often examined, would ſeem at firſt Sight to be no difficult Problem to reſolve. All Antiquity mentions certain Men of an extraordinary Stature, who made their Appearance at ſundry Times. The Scripture makes mention of them more than once. The profane Hiſtorians, the Travellers and Poets eſpecially, tell us very odd Stories upon this Occaſion: And yet when one comes to examine theſe Teſtimonies impartially; to take the Expreſſions in the inſpired Writings in the moſt natural Signification; to reduce the Exaggerations of the Poets to a rational Meaning; to limit the Hiſtorians and Travellers to what they were either Eye-witneſſes to; or to what they aſſert only from irrefragable Teſtimony; in fine, to follow the wiſe Conduct of Nature, almoſt always uniform in her Productions, all the marvellous Circumſtances that filled our Imagination before will then diſappear.

Authors, both ancient and modern, who have thought fit to examine this Queſtion, have formed very different Sentiments about it from one another. Some, through Exceſs of Credulity, have partly adopted what the Poets, and ſeveral *Rabbins* have delivered as to the Stature of the *Giants*; and if they have not gone quite ſo far as to believe, that, upon a Time, they piled *Oſſa* upon *Pelion* to ſcale Heaven, they have at leaſt granted, that there was once a Race of Men ſo monſtrouſly tall, that they many Times exceeded the Stature of ordinary Men.

The *Abbe de Tilladet*, in a Diſſertation, whereof we have a Copy in the firſt Volume of the Memoirs of the Academy of *Belles Letters*, Page 125, alledges, that there were, not only real *Giants*, but alſo Nations and Cities of *Giants*; that our firſt Parents, and particularly the principal Heads of Colonies mentioned in Hiſtory, were real *Giants*, taking that Word in its ſtricteſt Senſe. In this new Scene *Adam* and *Eve* muſt have been of a very gigantick Size: For, ſays he, the Fathers and Mothers of the *Giants* muſt have been *Giants* themſelves. And, indeed, how can it be ſuppoſed, that a Mother who was

no more than five or ſix Foot high, ſhould be able to bear in her Womb a Child, who, being of a Size to grow up to a Giant, muſt have arrived at her Dimensions, probably, in a few Days after his Conception? Who can be perſuaded, continues he, that *Noah*, had he not been bigger than we, would have been capable to build the Ark that ſaved Mankind, which could not have been capacious enough to contain all the Animals he was commanded to lodge in it, unleſs we take the Cubits in Scripture, that are mentioned in deſcribing its Dimensions, for Cubits of *Giants*?

M. Henrion, another Academick, propoſed a Scene, yet more extraordinary, but nothing of it is publiſhed. He brought to the Academy, one Day, a kind of chronological Table or Scale, with reſpect to the Difference of Men's Stature ſince the Creation of the World, to the Birth of Chriſt. In this Table he aſſigned to *Adam* 123 Feet 9 Inches in Height, and to *Eve* 118 Feet 9 Inches three fourths; whence he fixed the Proportion between the Statures of Men and thoſe of Women, to be as 25 to 24. This exorbitant Stature ſoon diminiſhed: *Noah's* Height fell ſhort of *Adam's* by 20 Feet, *Abraham's* was brought down to 28 in all: *Moſes* had only 13, *Hercules* 10, and ſo on, ſtill gradually diminiſhing; ſo that if Providence had not put a Stop to that prodigious Decrease, hardly ſhould we, at this Day, have dared to rank ourſelves, at leaſt, in reſpect of our bodily Dimensions, among the Inſects that crawl upon the Earth. See *M. Henriſon's* Elogium by *M. de Boze*, Tom. 5. P. 379.

Other more judicious Writers, not being able abſolutely to deny there have ſometimes appeared Men, more bulky and tall than thoſe with whom we are converſant, have applied themſelves to a critical Examination of the Books that ſpeak of them, even thoſe of the greateſt Authority; and taking with the utmoſt Exactneſs the Measures they make mention of, ſuch as thoſe we read of in holy Writ, with reſpect to *Og*, King of *Baſhan*; they have found that thoſe of the moſt enormous Stature, did not arrive at ten or twelve Feet high. *Og's* Bed, concerning which many *Rubbins* have vented ſo many Extravagancies, according to the expreſs Terms of Scripture, not exceeding nine Cubits, that is to ſay, thirteen Feet and an half. *Deuteronomy* iii. 2. What Name ſhall we then give to the

the wild Assertion of one of those Doctors, who gravely alledges, that the Bone of that Giant's Thigh was so long, that a Stag would take a whole Day to run over its Dimensions, as you may see in *Tostat. in Deut. Q. 27. after Lyranus*. The same *Rabbins* make no Scruple to tell us, that Giant was 120 Cubits, that is, 180 Feet high; and that they may not seem to contradict *Moses*, who assigns the Dimensions of that Prince's Bed, they tell us, that Bed was only his Cradle. See *Theodorus Rycktus Oratio de Gigantibus*. But to go on methodically, I shall first begin with the Passages in Scripture where the Giants are mentioned. That which most favours those, who not only hold their Existence, but also believe there was a Race of Giants, is where *Moses* says, *Gen. vi. 4. There were Giants in the Earth in those Days*; a Verse which stands between two others, where we read of the Marriages of the Sons of God, with the Daughters of Men, of whom Sons were born, who are said in the *Hebrew* Text to have been powerful, mighty Men. The *Septuagint* has translated this Expression by that of *Giants*.

The Descendants of *Anak*, who, in the sacred Writings, is called *the Father of the Giants*, were really of an extraordinary Stature. We have seen what was the Height of *Og*, King of *Basban*, whom *Moses* calls the last of the Giants. All the Country inhabited by the Posterity of *Anak*, to whom the *Israelites* looked upon themselves but as Grasshoppers, was peopled by Men of a monstrous Stature; *Deut. xiii. 33, 34. And there we saw the Giants, the Sons of Anak, which came of the Giants: and we were in our own Sight as Grasshoppers, and so we were in their Sight*. Their Land was called *the Land of Giants*, and the City of *Hebron*, *the City of Giants*, where dwelt *Achiman*, *Sisai*, and *Thalmay*, of the Race of *Anak*.

To these Passages of Scripture, may be added the Testimonies of profane Authors, and it is fit we begin with the Poets, who are of greater Antiquity than the Historians. Nothing is more celebrated in their Works than the Attempts of the Giants against Heaven, which they would needs scale by piling the high Mountains of *Thes-saly* above one another. It is needless to quote them all, since they only copy one another: I shall only observe, that they give very odd Descriptions of the *Giants*. See *Hesiod Theogony*, *Ovid's Met.* *Virgil*, &c. Besides the
Enormity

Enormity of their Size, which made them capable of plucking up Mountains by the Roots; they give ſome of them an hundred Arms and fifty Heads, and make them roar ſo loud as to make Heaven, and Earth, and Sea to tremble. Accordingly, they ſo terrified the Gods, as to force them to fly into *Egypt*, and there lie concealed, ſome under the Figure of one Animal, and ſome of another. In fine, to complete the Portrait of theſe Monſters, they give them Feet of Serpents. *Hefiod*, who appears not to have always had a very warm Vein, in a kind of Poem which did not require much Enthuſiaſm, yet, where he ſpeaks of the Enterprizes of the Giants againſt the Gods, riſes into the Sublime, and gives a Deſcription of thoſe enormous Beings, which one cannot read without a certain Horror. What *Homer* relates of *Alcides* and *Polyphemus* is not much leſs extraordinary, for what Sort of Monſter muſt he have been, whoſe Staff was like the Maſt of a Ship, and who, at a ſingle Meal, eat up two of *Ulyſſes*'s Companions? The ſame Poet tells us, *Odyſſes*, ver. 576. that *Titus*, when he lay upon the Ground, covered no leſs than nine Acres.

Had it been only in the Poets we found Deſcriptions of thoſe Prodigies of Men, we ſhould have Reaſon to look upon what they ſay of them as the Product of poetical Enthuſiaſm, that was not always guided by Reaſon; but the Hiſtorians themſelves tell us very extraordinary Things of them. *Abydenus* and *Eupolemus*, according to *Eufebius*, *Præp.* lib. ix. c. 14. ſpeaking of the Conſtruction of the Tower of *Babel*, tells us, it was the Work of a Race of Giants, who attempted, by Means of this Tower, to get up to Heaven. The ten Kings of *Chaldaea*, mentioned by *Beroſus*, whom he makes to have lived before the Deluge, were, according to the Chronicle of *Alexandria*, real Giants. The Greek and Roman Authors often ſpeak of Mens Bones and Teeth of an extraordinary Bigneſs. *Pblegon* of *Trallos*, *de Miraculis*, c. 14. tells us, from the Authority of *Apollonius* the Grammarian, that, in the Time of *Tiberius*, an Earthquake diſcloſed the Coffins of ſeveral Giants, wherein was found a Tooth no leſs than a Foot in Length, which was ſent to that Emperor. How large then, cries out *Rychius*, *Oratio de Gigantibus*, muſt the Mouth have been which contained thirty two of theſe Teeth? and what muſt have been the

Size of that Giant's Body, whose Mouth was so wide? The same *Phlegon* asserts, that in a Cavern of *Dalmatia* were found dead Bodies, whose Ribs were more than sixteen Ells in Length, and a Tomb near *Athens* that was a hundred Cubits long, wherein the Body of *Macrocheis* had been lodged, as the Epitaph of that Giant sets forth, The same Author speaks of some other Discoveries of Giants Bones and Teeth, but none of them more extraordinary than those now mentioned. We learn from *Pliny*, lib. vii. c. 16. that a Mountain of *Crete*, being burst asunder by an Earthquake, discovered a human Body standing upright, which was forty six Cubits high. *Solinus* relates somewhat as extraordinary, but attested by seemingly unquestionable Authority; it is with respect to a dead Body of a gigantick Make, being thirty three Cubits or forty-eight Feet in Length, which was shewn to *Lucius Flaccus*, and to the Proconsul *Metellus*, who had looked upon the Report they had heard of it as a Fable. *Fazellus*, the best modern Historian for *Sicily*, relates surprising Stories upon this Subject. He tells us one particular Fact wherein *Boccace*, in his Genealogy of the Gods, agrees with him, that about 200 Years before his Time, there was discovered in Mount *Eryx* a Cave, wherein was found the dead Body of a Giant sitting, with a Staff in his Hand like the Mast of a Ship, and that the whole mouldered into Ashes as soon as it was touched, save three Teeth, which were kept by the Magistrate of the City *Eryx*, who had been called forth to the Spectacle, with a Part of the Scull which contained four Bushels of *Sicilian* Measure. *Fazellus* reckons it was the Body of that *Eryx* who was slain by *Hercules*. We are told, that the Body of *Pallas* the Son of *Evander*, having been dug up near *Rome*, in the Time of the Emperor *Henry III.* was set up by the Wall of that City, and over-topped it by the Head. It is likewise reported, that in the Time of *Augustus* there appeared at *Rome* a Giant named *Puffio*, who was ten Cubits high, and that in the Time of the Emperor *Claudius*, there was brought from *Arabia* into that City the Body of *Gaboon*, which was near ten Feet. They add, that the Body of *Orestes* measured seven Cubits.

The Scheme of the late Mr. *Henrion* destroys itself; whence, but from the *Rabbins*, did he learn that *Adam* was of so prodigiously large a Size? What Proof can be

given of that successive Gradation which at length, for so many Ages past has fixed Mens Stature to the Proportion it is in at this Day? For after all, there is an uncontested and standing Proof, that Men were no larger than they now are, perhaps two thousand five hundred Years ago. This Proof I fetch from the sepulchral Monument of that King of Egypt, whoever he was, which still remains in the great Pyramid. The Dimensions of this Tomb, which is of the finest *Porphyran* Marble, is little more than six Feet, according to the most accurate Travellers. (See *Cornelle le Brun*, who had seen it, &c.) Now the Coffins are always larger than the dead Bodies that are to be put into them; even the Repository where this Tomb is lodged is no more than sixteen or eighteen Feet in its utmost Extent. Men therefore were no longer than they are at this Day, in the Time of *Pharaoh* who built the great Pyramid.

As for those monstrous Bones, which are said by some Naturalists to be either the Ribs, or the *Vertebrae* of some Giants; it is long since able Physicians have proved them to have been the Bones of Whales, or some other Sea-Monsters, or else the Productions of Nature which often sports in such Imitations.

Q. Who were the *Gorgons*, and how came they to be worshipped?

A. *Palephatus* and *Fulgentius* will have the *Gorgons* to have been young Women of opulent Fortunes, who improved their vast Revenues with singular Economy: Therefore adds, that *Phorcus* their Father had a golden Statue of *Minerva*, four Cubits high, which he designed to have deposited in the Temple of that Goddes. But, having died before the Consecration of the Statue, his three Daughters *Stheno*, *Euryale*, and *Medusa*, lodged it among their Treasure, and *Percus* carried it off. *Phorcus*, according to the same Author, was a Native of *Cyrene* and *Libya*, but he had in his Possession three Islands in the Ocean. The three *Gorgons*, after his Death, reigned one after another in one of those Islands: They had but one Minister, who passed from the one Island to the other; and this is what gave rise to the Fable of their having but one Eye, which they lend one to another by turns. A *Poet* was then navigating upon these Seas, he fur-

prised the Minister while he was passing from one Island into the other; which explains that Circumstance of his having stole their Eye, while one of them was giving it to her Sister. They were inconsolable for the Loss of so necessary a Minister; but *Perseus* gave them to know, that he should be returned to them, provided they would deliver to him the *Gorgon Medusa*, and, in case of a Refusal, threatened them with Death. *Medusa* would never hearken to this Demand, but her two Sisters consented to it; wherefore *Perseus* put *Medusa* to Death, carried off the Statue, and restored to *Stheno* and *Euryale* their Minister. *Olaus Rudbeck*, one of those who have wrote the most learnedly upon the Fable of the *Gorgons*, reckons they were Princesses of great Wisdom and Valour, who governed their Dominions with excellent Order, and that they were possessed of those Talents in the highest Degree, which are conduive to the good Management of a Kingdom: Talents which he reduces to three, Prudence, Strength, and Foresight. These are the excellent Qualities possessed by the *Gorgons*, which the Poets had in their Eye, when they said, in their figurative Style, they had but one Eye, one Tooth, and one Horn; since by their Eye they marked out their Prudence; by the Tooth their Strength and Courage; and by the Horn the Care they had to procure Plenty in their Dominions by Commerce; and one of their Ships was called the *Horn*, because it carried upon its Prow this Symbol of Plenty, and another the *Dragon*. From this Conjecture the Author draws the Explanation of two mysterious Circumstances that enter into the Fable of *Medusa*, and which have not been hitherto mentioned. The first, that *Medusa's* Horn was said to have grown out of a Dragon, all covered with Gold and Gems, because the Ship, called the *Dragon*, had once returned laden with Gold and precious Stones. The second bore, that *Medusa's* Horn was full of Poison, and that it poisoned those who approached it; whereby we are given to understand the Strength of *Medusa's* Fleet, which no body durst attack. This Explanation is fortified in the *Second* Author, by the Etymologies of the Names of the three *Gorgons*, since *Stheno* implies Strength; *Euryale*, Admirial; *Medusa*, Care of the State. Names which, doubtless, were given them from a Regard to their Qualities and Functions. *Hesiod* says, that so soon as *Pegasus* was born, he left

left the Earth, and flew away to the Mansions of the Gods; even this Part of the Fable may be reduced to a plausible Meaning, by saying, that *Perseus*, upon his Return into *Greece*, as an Acknowledgment to the Gods for his happy Voyage, consecrated the Prow of the Ship *Pegasus* in *Jupiter's* Temple, according to the Custom immemorial of lodging those Sorts of Offerings in Temples: And, if this Temple stood upon Mount *Olympus*, which was accounted Heaven, and the Mansion of the immortal Gods, nothing more would be wanting to this Circumstance. By what I have said, we may easily see the Reasons which moved them to worship the three *Gorgons* as Goddesses.

Q. Who were the *Graces*, and how came they to be Goddesses?

A. Among the many Divinities invented by the Ancients, none were more amiable than the *Graces*, since it was from them the rest borrowed their Charms, Sources of every Thing agreeable and smiling in Nature. They gave to Places, Persons, Works, and to every Thing in its Kind, that finishing Charm which crowns all its other Perfections, and is, as it were, the Flower of its Excellence: In fine, it was only from them a Person could derive that Talent of pleasing. Accordingly, of all the Goddesses, none had a greater Number of Adorers than they. To them all Ranks, all Professions, Persons of every Age and Character addressed their Vows, and offered Incense. Every Science, every Art had its tutelar Divinity in particular; but all the Arts and all the Sciences acknowledged the Empire of the *Graces*. *Hesiod*, and after him *Pindar*, *Onomacritus*, and most of the other Poets fix the Number of the *Graces* to three, and name them *Egle*, *Thalia*, and *Euphrosyne*. What perplexes some People is, that *Thalia* is commonly reckoned one of the Muses: But where is the Inconsistence in a Muse and a Grace having both the same Name? At first, these Goddesses were represented only by mere Stones that were not cut; and such were the ancient Statues, as has been already remarked elsewhere. But they came very soon to be represented under human Figures, clad in Gau'e, in the early Times, and afterwards quite naked. *Pausanias* owns, that he could not trace the Time when the Custom

of giving them Drapery came to be laid aside. They were thus represented to signify, that nothing is more amiable than simple Nature, and with a thin plain Covering of Gause, to intimate to us, that if sometimes Art be induced to assist Nature, foreign Ornaments ought to be employed only discreetly and with reserve. They were painted young, because Charms have always been considered as the Lot of Youth. They were commonly thought to be Virgins. *Homer*, however, marries one of them to the God of Sleep, and the other to *Vulcan*. The *Graces* were represented in the Attitude of Persons dancing, which makes *Horace*, B. i. Od. 4. say, *Alternò terram quatiant pede*. Add to this, that they hold one another fast by the Hand, *sequeque nodum salvere gratia*. We may easily judge that such lovely Divinities would neither be without Temples nor Altars. The Festivals were celebrated to their Honour through the whole Course of the Year, the Spring, however, was principally consecrated to them, as to *Venus* their Mother. But it was not only at certain stated Times that the Ancients signalized their Devotions to these Goddesses, there was hardly a Day that was not distinguished by some Piece of Homage that was paid them. They took few Repasts without invoking the *Muses* and the *Graces*; with this Difference, that, in order to procure the Favour of the *Muses*, they drank nine Glasses, whereas those who would be favoured of the *Graces* drank only three. Lastly, as to the Favours that were looked for from these Goddesses, they were thought to dispence to Men not only a good Grace, Gaity, Equality of Temper, but also Liberality, Eloquence, and Wisdom, as we are told by *Pindar*; but the most noble of all the Prerogative of the *Graces* was, that they presided over Kindnesses and Grattitudes, in so much that, in almost all Languages, their Names are made use of, to exprefs both Gratitude and Favours.

Q. Who were the Gods of Great Britain?

A. *Tacitus*, in his *Book of Agriculture*, expressly says, that the *Angles* had the same Superstitions with the *Gauls*, as also the same Fierceness in Battle, and much the same Language. *Cæsar* had the same Opinion with *Tacitus*, and the other Historians differ from them but little. I have said before, that the *Druids* were equally respected

in *Britain* as with the *Gauls*; that among both they were Ministers of Religion, and that those of the former were even accounted more knowing and intelligent than those of the *Gauls*, who sent their Students to be instructed by them in the more profound Mysteries. The *Angles* as well as the *Gauls* had other subaltern Ministers, the *Bards* and *Eubogis*, who had the same Functions among both. I have also said, that the same *Britains*, as well as the *Gauls*, paid a particular Worship to the Mother-goddesses. According to *Cambden* and *Selden*, their God *Balatuccada* was the same with the *Belvas* or *Apollo* of the *Gauls*, and that both Nations paid him the same Worship; that they both worshipped *Dis*, or *Pis*, and *Samothens*. In fine, to complete the Parallel, *Tacitus* and *Dion Cassius* tell us, that they both offered to their Gods human Sacrifices. We may, however, observe, that as *England* was invaded by different Nations, especially by the *Picts* and *Saxons*, not to mention others, it is very probable, that those Conquerors introduced there the Knowledge of some of their Gods; and of this Number, perhaps, was their *Andate*, the Goddess of Victory, to whom they paid particular Worship: I may observe here also, that we are here to apply the same Distinction which we had recourse to in the History of the Religion of the *Gauls*, namely, that we must have respect to the Period of Time; and that these *Angles* could not but assume a new Shape, upon their being conquered by the *Romans*, who, undoubtedly, also introduced among them the Knowledge of several of their Gods. It is certain, that the *Phœnicians*, from the earliest Time, had great Commerce with *Britain*, whence they exported every Year a vast Quantity of Tin; they, perhaps, had left them the Knowledge of some of their Gods. I say, perhaps, because no Vestiges thereof have been found in the Country; besides, it is not usual for Merchants to talk about Subjects of Religion with those among whom they come only to trade, and in whose Ports they only spend as much Time as is necessary for making up their Cargoes.

Q. Who is she, called the *Great Mother-goddess*?

A. The *Earth* was one of the chief and most ancient Divinities of the *Pagan* World, and there were few ido-

lacious Nations that did not pay her religious Worship ; what is more singular in this Case is, the Philosophers were, or at least affected to be of the same way of thinking with the Populace. *Plato*, in his *Timæus* and *de Legibus*, says, the World, the Heavens, the Stars, and the Earth are so many Divinities ; *Heraclides* of *Pontus*, his Disciple, not to mention others, reckons the Earth also among the Gods: as to which you may consult *Cicero*, in his first Book of the *The Nature of the Gods*. The Earth we know had several Names, the most ancient of all is that of *Titæa*, mentioned by *Sanchoniathon*, *Diodorus*, and several other Authors. This Name, as will be said in the *Titan* Princes, who were her Sons, signifies *Clay* or *Earth* ; and consequently were very suitable to her, as well as that of *Uranus* to her Husband, which signified *Heaven* : And as the *Pagans* knew nothing next to the *Chaos*, older than the Heavens and the Earth, we may conclude, that those were their first Divinities. Another Name of the Earth was that of *Rhea*, the Wife of *Chronus* or *Saturn*, a younger Goddess by one Generation than *Titæa*, though frequently confounded with *Diana*, *Ceres*, and *Proserpine*, with this Distinction, however, that *Diana* was taken for the upper Hemisphere of the Earth, and *Proserpine*, as also the God *Tellus*, who was reckoned the same with *Pluto*, for the lower Hemisphere ; lastly, *Ops* and *Tellus*, *Vesta*, *Bona Dea*, *Cybele*, the Great-mother were all other Names given to the Earth. *Varro*, in *St. Augustine*, accounts for these different Names, and explains the Mystery of them. They believe, says he, that *Tellus* is the same with the Goddess *Ops*, because she is improved by Labour ; the Great-mother, because she produces Aliments ; *Proserpine*, because the Corns spring out of her Womb ; *Vesta*, because she is clothed with Herbs and Tuff ; thus it is they reduce several Goddesses to this one, and not without Foundation : She is also called, says the same Author, the Mother of the Gods ; the Drum, which is given her, figures the Globe of the Earth, the Turrets, she wears upon her Head, represent her Cities ; the Seats, with which she is surrounded, denote, that she alone, while all Things are in Motion about her, remains fixed and immoveable. The Eunuch Priests, who served her, point out that no more is needful for obtaining Grains and Seeds, but to cultivate the Earth, because all is to be found

found in her Womb : Their tossing and tumbling one another before her, is to shew those who cultivate the Earth not to be idle, since they have always some thing to do. . . The Sound of Cymbals denote the Noise that the Utensils of Agriculture make ; and they are of Brass, because those Utensils of old were made of that Metal before Iron was found out. . . The Lion unchained and tame represents, that there is no Ground so wild and barren, but may be subdued and cultivated.

Q. Who was *Harpocrates*, and how came he to be made a God ?

A. *Harpocrates* was the Son of *Isis*, that is, of the Moon ; by the Statue of *Hipocrates*, it is easy to judge that he was the God of Silence, because he is represented in an Attitude holding a Finger upon his Lips, the Egyptians intending thereby to denote, that the Gods were to be adored with respectful Silence ; or, as *Plutarch* has it, that they who knew those Gods, were not to speak of them rashly. In the Temple of *Isis* there was an Idol, that is, an *Harpocrates*, putting his Finger to his Mouth. *Varro* says, that he was there to recommend Silence. He lived in the Year of the World 1900 ; before Christ 2100 ; to which add 1750, makes 3850 Years since his Time. His Contemporaries were *Ninus*, King of *Babylon* ; *Apis*, King of *Sicyon* ; *Cranus*, King of *Italy* ; *Theris*, King of *Spain*. No Poets, no Historians at this Time.

Q. Who were the *Harpies*, and how came they to be worshipped ?

A. *Phineas*, King of *Salmydessus* in *Thracia*, married *Cleobule*, or *Cleopatra*, the Daughter of *Orythia* and *Sipollo*, or rather of *Boreas*, King of a Part of *Thrace*, and had by her two Sons, *Plexippus* and *Pandion* ; but, having afterwards divorced this Princess, and married *Idea*, the Daughter of *Dardanus*, this cruel Step-dame, to get rid of these two Princes, accused them of having offered to dishonour her, and the too credulous *Phineas* put out their Eyes. The Gods, we are told, made use of the North Wind, and struck *Phineas* blind ; which, no doubt, means, that *Boreas*, his Father-in-law, retaliates upon him the same Punishment he had inflicted upon his two

Sons, *Palephatus* is of Opinion, that the *Harpies* were *Phineas's* own Daughters who ruined them by their Debauchery. According to *Servius* they were the *Furies*, who inceſſantly reproached him for his Cruelty towards his Children. The *Harpies* were the Offspring of *Thaumas* and *Electra*. Theſe Monſters were three Siſters, *Cereno*, *Ocipeſa*, and *Aello*, who, with a Woman's Face, had a Bill and crooked Claws, and a prodigious big Belly; they raiſed Famine wherever they came, carried off the Proviſions from *Phineas's* Table, poiſoned whatever they touched, and predicted future Events; upon which Account they were worſhipped as Goddeſſes. *M. le Clerc*, in his *Universal Library*, Tom. ii. takes the *Harpies* to be a Swarm of Locuſts, which, after they had laid waſte *Pithynia* and *Paphlagonia*, produced a Famine there. The Word *Arbi*, ſays he, of which that of *Harpy* is formed, ſignifies a Locuſt; and as *Boreas*, the North Wind, rid the Country of them, having driven them as far as the *Ionian* Sea, where they perished; hence it was fa- bled, that the Sons of *Boreas* had put them to flight: Their eating up all the Meat, drinking the Air, their being invulnerable, &c. or whatever the Poets, continues he, ſaid of the *Harpies*, agrees to the Locuſts. To raiſe Famine, is not this to carry off the Food even from the Table of Kings? That they were *Jupiter* or *Juno's* Dogs, that they had the Gift of Prediction, and that *Tartarus* had thrown them out, in ſine, that they had returned as faſt as they were purſued, what does all this ſignify, but that this Plague was conſidered as an Effect of Divine Vengeance? My intended Brevity will not allow me to repeat all that *M. le Clerc* ſays; I therefore recommend my Readers to the ſaid learned Author.

Q. Who was *Herculis*, and how came he to be deified among the Heroine Gods?

A. That there were ſeveral *Herculiſis* is a Thing not to be doubted. *Diodorus Siculus* reckons three of them: The firſt an *Egyptian*, who travelled into *Africa*, and raiſed thoſe famous Pillars near *Cadix*, to give Notice to Voyagers, that they were not to attempt to go farther. The ſecond was born in *Greece*, among the *Alceida*: He it was, according to the ſame Author, who imitated the *Orpheus* ſong.

and *Alcmena*: He was born at *Thebes*, and signalized himself by a thousand Labours: He might have added a fourth, more ancient than the others, namely, the *Phœnician*. *Cicero*, in his Book of the Nature of the Gods, reckons there were six of them. The first, according to that Author, was the Son of *Jupiter* and *Lyfidice*: The second is the *Egyptian Hercules*, who sprung from the *Nile*: The third was one of the *Dætyli* of Mount *Ida*: The fourth was the Son of *Jupiter* and *Asteria*, the Sister of *Latona*; and this is he whom the *Tyrians* worshipped: The fifth is the *Indian*, surnamed *Belus*: In fine, the sixth is the Son of *Alcmena*. There are *Greek* Authors who reckon to the Number of forty-three of them; either because several Persons did themselves the Honour to assume so illustrious a Name, or rather because *Hercules* was not a proper Name, but an Appellative, derived perhaps from the *Phœnician* Word *Harokel*, which signifies *Merchant*, as has been proved some Years ago, by the learned *M. le Clerc*; who alledges, that this Name was formerly given to the famous Traders who went to discover new Countries, and to plant Colonies there, frequently signalizing themselves no less by purging them from the wild Beasts that infested them, than by the Commerce they established there, which, no doubt, was the Source of ancient Heroism and War. Thus it appears, that the Word *Hercules* was only the Surname of the *Herculeses* we have mentioned: For the *Tyrian* was *Thasius*; the *Phœnician*, *Desanus* or *Agenor*; the *Græcian*, *Alceus* or *Alcides*; the *Egyptian*, who was Contemporary with *Osiris*, and General of his Troops, *Osochor*, or *Chon*; the *Indian*, *Dorsanes*; and the *Gaul*, *Ogmion*. As to the Labours, Battles, and Exploits of *Hercules*, my intended Brevity will not permit me to write of them; I recommend my Readers to those Historians and Poets who have written at large of the Adventures of *Hercules*, who was worshipped as one of the Heroine Gods.

Q. Who were the Gods and Goddesses who presided over Marriage?

A. The *Greeks* and *Romans* having always reckoned *Venus* the Goddess of Marriage, whence she got the Name of *Procræ*: I shall speak of the other Gods whom those Nations believed to preside over that State. As the *Greeks* call *Procræ* *Procræ*, the *Romans* call her *Juno*.

Greeks had their God *Hymenæus*, so the Romans had their *Trakellus*, and some other Gods whom they invoked in Marriages. The former also gave the Name of *Hymen* to the Union of the two Spouses, and that of *Hymenæus* to the Festival that was celebrated in Honour of the God who presided over Marriages; and it is in this Sense that we are to understand the Expression in *Ovid*, *Hymenææ canunt*. *Laërtius* the Grammarian, and *Lutatius*, say, that there was at *Athens* a young Man of surpassing Beauty, but exceeding poor, and of obscure Birth, whose Name was *Hymenæus*. At this Time of Life, when it is easy for a young Man to counterfeit the other Sex, he fell in love with a young *Athenian* Lady; but she being of a Family far above his, he durst not disclose to her his secret Passion, but contented himself with following her wherever she went. One Day, as the Ladies of *Athens* were going to celebrate the Feast of *Ceres*, upon the Sea-shore, and his Mistress was to join them, he disguised himself like a Woman, and, though unknown, his handsome Appearance gained him easy Admission into that devout Assembly. In the mean time some Priests leaving their Ship came ashore, and carried off the whole Procession, and, having travelled with them a great Way, were so fatigued, that they set down to rest themselves upon the Sea-shore, where they fell asleep. *Hymenæus*, now resuming Courage, exhorts all his Companions to kill their Ravishers; which accordingly they did with him: Then, after Promise of a speedy Return, he went to *Athens*, where, having assembled the People, he declared who he was, and what had happened; adding, that, if they would allow him to marry one of the ravished Ladies, whom he loved, he would deliver up to them all the rest. His Proposal being accepted, he married his beloved Mistress, and, upon account of so happy a Marriage, the *Athenians* for ever after invoked him at their Marriages, and celebrated Festivals to his Honour. *Catullus* says, he was the Son of *Urania*. *Ajclipiades* gives him *Caliope* for his Mother, and *Apollo* for his Father: Others say, he was brought forth by *Clio*. *Suetonius* says, he had *Bacchus* for his Father, and, as this Poet names not his Mother, some will have her to be *Hebe*. Though the Romans had adopted this Divinity of the Greeks, and invoked him as well as they in their Marriages, yet they would

would have also a God for Marriage, of their own making; and, having found in their History an Event in some measure correspondent to that which we have now related, they sought no more. At a Time when the Romans committed a Rape upon the Sabine Women, (see *Plutarch* on *Romulus*) a Troop of Soldiers were carrying off a Virgin of Make and Beauty far surpassing the rest: Some Officers attempting to force her from them, they fell a crying, that she was destined to *Thalassius*, who thus received her to Wife, and proved the happiest of Husbands: From that Time they sung *Thalassius* at Nuptials, as the Greeks did *Hymenæus*. *Jugatinus* was another God who presided over Wedlock, as his Name, purely Latin, sufficiently implies. When the young Spouses had plighted their Faith in the Presence of their Relations, they again invoked another God, whom they called *Domiducus*, whose Function was to conduct them to the House where they were to dwell; and then in the Evening they put up a Prayer to the Goddess *Prema*, who presided over the Consummation of Marriage; as *Virginisus*, another Divinity invoked on this Occasion, loosed the Bride's Girdle, which Function the Greeks gave to their *Lyfisoma*. I say nothing of *Perfeca*, *Pertunda*, and *Subigus*, mentioned by *Arnobius*, lest I should be led to transgress the Bounds of Modesty.

Q. How came the Poet *Homer* to be worshipped as a God?

A. The *Apotheosis* of *Homer* represented upon an ancient Monument, explained by *Cuper*, leaves no Room to doubt of that Poet's been worshipped; at least, as a Demi-god.

Q. Who were Contemporaries with *Homer*?

A. *Homer*, the first genuine Heathen Writer extant, he lived in the Year of the World 3208; before Christ 792, to which add 1750 makes 2542 Years since his Time. *Homer's* Contemporaries were *Nabonassar*, King of *Babylon*; *Rexin*, King of *Affyria*; *Melus*, King of *Lydia*; *Pedias*, King of *Macedon*; *Caricus*, King of *Spain*; *Rival*, King of *England*. No Poets, but himself, no Historians at this Time.

Q. How came *Venus* and *Juno* to be made a God?

A. Venus

A. The Philosophers, the Orators, and the Poets had made so many, and so eloquent Encomiums upon *Virtue*, the only Thing that made them happy, that it would have been difficult to hinder the Admiration which they inspired, for so glorious an Object, from passing very soon into Adoration: Accordingly she was deified, and Antiquity has left us several Traces of the religious Worship that was paid to her, as may be seen in the fourth Book of *St. Augustine, de Civitate Dei*; *Plutarch, de Foro Romano*, and others inform us, that *Scipio*, he who raised *Numantia*, was the first who consecrated a Temple to this Divinity. *Marcellus*, as we are told by the same Author, being designed to build a Temple of the Spoils of the *Sicilians* to the same Goddess, and to *Honour*, consulted the Pontiffs, who hindered him from it under pretext, that one and the same Temple could not contain these two Divinities; thus he built two adjoining to one another, as *Cicero*, lib. i. in *Verrem*, remarks, that there was no arriving at that of *Honour*, but by passing through that of *Virtue*, to teach Men that true *Honour* was only to be acquired by the Practice of *Virtue*. It was even to support this wise Maxim, that *Virtue* was sometimes painted with Wings, because she procured Honour and Victory to those who studied her. *Plutarch* furnishes us with another Remark to this Purpose; namely, that they sacrificed to *Honour* with their Heads uncovered, it being usual to uncover at meeting those who, by their Virtues, have acquired Honour in the World; and we learn from *Pliny*, that *Fabius Rutilianus* was the first who made a Law, that on the Ides of *July* the Roman Knights should march on Horse-back from the Temple of *Honour* to the *Capitol*.

Virtue was usually represented under the Figure of a venerable Matron, leaning against a Pillar. We find her, however, upon some Medals of *Gordian* and *Numidian*, under the Figure of a Man with a Beard. *Marius*, after the Defeat of the *Cimbri*, also consecrated one to these two Goddesses. *Plautus*, in the Prologue to his *Amphitryo*, names *Virtue* among the other "Gods whom *Mercury* speaks of at that Place; and *Lucian* says, *Fortune* used her so very ill, that she durst not longer appear before *Jupiter's* Throne. An ingenious Allegory, applicable to virtuous People, who are too often persecuted.

Q. How

Q. How came *Hope* to be made a Goddeſs?

A. Had *Hope* eſcaped when the imprudent *Epimetheus* opened *Pandora's* Box, no Reſource had been left to Man againſt the Calamities he labours under: But, as ſhe alone remained in the Bottom of the fatal Box, I think it no Wonder they made a Divinity of her. *Cicero*, in his *Tuſculian Queſtions*, Book i. defines *Hope*, the Expectation of Good, *Spes eſt futurorum bonorum*; good Things to come, whether in this Life or the next, are its Object, and it is probable, the Pagans themſelves extended it thus far. It was in the Hope of Immortality, ſays *Cicero*, that the Heroes ſo chearfully reſigned themſelves to Death. The wiſeſt among the Heathens have ſhewed us what Influence *Hope* and *Fear* are capable of producing upon the Minds of thoſe who take a near View of a future Life. What *Plato*, Book v. of the *Republic*, ſays to this Purpoſe is admirably good: “ Know, *Socrates*, that when any
 “ one is at the Point of Death, anxious Doubts and Fears
 “ ariſe in his Mind from a Reflection on the Errors of
 “ his Life. Then it is that the Pains and Torments, re-
 “ ſerved for the Guilty in the other World, which he
 “ had hitherto accounted only ſo many ridiculous Fables,
 “ and made them the Objects of his Raillery, begin to
 “ affect, and make an Impreſſion upon him, apprehend-
 “ ing all theſe Things may be real. Thus, whether his
 “ Mind is infeebled by Age, or that having Death nearer
 “ at Hand, he examines with greater Attention, his Soul
 “ is ſeized with Fear and Death, and if he has injured
 “ any one, he ſinks into Deſpair; while he, who has
 “ nothing to reproach himſelf with, feels that ſweet
 “ Hope ſpringing up in his Mind, which *Pindar* calls the
 “ Nurſe of Old-age.” This is one of thoſe refined Senti-
 ments which right Reaſon dictated to Philoſophers, who
 were ſo wiſe as to conſult and hearken to this ſacred
 Guide. It was *Virtue*, according to *Cicero*, that inſpired
 the Hope of Immortality, and that ſame Immortality ani-
 mated Hope. There is nothing melancholy, ſays he, in
 Death, which leads to Immortality. *Non eſt lugenda mors
 quam immortalitatem conſequitur*; de *Senectute*, cap. 1.
 So thought the wiſeſt Heathens, and nothing could be
 objected to their Morality as to this Article, had they
 gone no farther than to conſider *Hope* as a *Virtue*; but
 they

they actually made a Divinity of it. *Cicero* speaks of one of the Temples of this Goddess in his *Book of the Laws*. *Titus Livius* makes mention of that which stood in the Market for Herbs, and of another which *Publius Victor* erected to her in the seventh Region. *M. Fulvius* the Censor, consecrated another to her near the *Tiber*.

Q. Who was *Jagur* or *Jang*, and how came he to be made a God?

A. *Beger* names five among the *Arabians*, who held the first Rank among the Gods of that People: *Vuodd* among the *Kilibites*; *Scuvas*, among the *Hadeilites*; *Neso* among the *Duikelaites*; *Jagur* or *Jang*. It is also known, that about the *Kaaba*, that is the Temple of *Mecca*, were three hundred and sixty Statues. But the Question is, whether they represented the Gods, or only the great Men of the Nation? However, this much at least is certain, that several of these Statues were respected, or rather adored. The five last Gods, whom we have named after *Beger*, were virtuous Men who had lived before the Deluge, and whose Worship, after that Event, had been established by the *Arabians*.

Q. Who was *Janus*, and how came he to be made a God?

A. All the *Roman* Historians agree, that this Prince reigned in *Italy* in the Time that *Saturn* was there, and this God succeeded him; *Picus*, the Son of *Janus*, being too young to wear the Crown. All the Ancients are also unanimously of opinion, that *Janus* was not a Native of *Italy*, but that he came thither from the Country of the *Perebebi*, a People in *Thessaly*, who, according to the Ancients, dwell along the River *Pinos*. The Author of the Original of the *Romans* says, he had arrived there before *Saturn*, whom he received into his Dominions; and that this is the Reason why he was first named in the Sacrifices, and was honoured with the Appellation of *Father*. If we credit *Aurelius Victor*, this Prince's Original is thus: It is said, that *Cressa*, the Daughter of *Erechtheus*, King of *Athens*, a Lady of surprising Beauty, was surprised by *Apollo*, and had a Son by him, who was sent to *Delphos*, there to be nursed and educated; that the Father, not knowing any thing of what had happened, sent her

her in Marriage to one *Xiphæus*; he, not likely to have Children by her, went to conſult the Oracle of *Delphos*, and aſked how he might become a Father? The God answered him, that he muſt adopt the firſt Child whom he ſhould meet the next Day. The firſt he found was *Janus*, whom *Apollo* had got upon *Crenſa*, and him accordingly he adopted. *Janus*, being grown up, equipped a Fleet, landed in *Italy*, and there made Conqueſts; and, having taken Poſſeſſion of a Mountain, built there a City, which he called *Janiculum*. In the Time of his Reign *Saturn*, baniſhed his own Country, landed alſo in *Italy*. *Janus* gave him a kind Reception, and made him his Associate in the Empire. *Saturn* built a Fortrefs near *Janiculum*, and called it *Saturnia*. This Prince, having ſet ſail for *Italy*, drew to his Party a good many of the *Oenotrians* and *Auſonians*, and with their Aſſiſtance made himſelf Maſter of a great Part of the Country which lies between the River *Lyris*, and the *Tyber*; this is what has been called *Latium*, becauſe it was *Saturn's* Retreat. *Latium*, a *latitando*; or *Saturnia*, becauſe that Prince there took up his Abode. See *Virgil*, *Æn.* Book viii. Before his Retreat it was named the Country of the *Aborigines*, importing, that it was poſſeſſed by Nations of different Original. Farther, *Janus*, who was the firſt King, was ſaid to have two Faces, only to figure that he commanded two Nations, or becauſe, upon his ſharing the Kingdom with *Saturn*, he cauſed Medals to be ſtruck, repreſenting on one Side a Head with two Faces, to ſignify that his Power was divided between *Saturn* and himſelf, and that his Dominions were to be governed by the Councils of both. *Plutarch*, however, aſſigns another Reaſon for it, it was, ſays he, to teach us that this Prince and his People had, by the Councils of *Saturn*, paſſed from a wild and ruſtick Life, to a Life of Politenefs and Humanity. And indeed, that *Titan* Prince taught them to cultivate the Ground, and to live in Peace; and this is, perhaps, what made that happy Period paſs for the *Golden Age*, when *Italy*, under *Saturn's* auſpicious Sway, applied itſelf, during a profound Peace, to the Improvement of Arts and Sciences, and to Agriculture; Accordingly, *Janus* was ſince that Time looked upon as the God of Peace, and his Temple was never ſhut but when the whole *Roman* Empire enjoyed a Ceſſation from War, as happened eſpecially

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eſpecially in the Time of *Augustus*. This Temple was ſhut only thrice, under *Numa* the Founder of it, after the ſecond Punic-war, and after the Battle of *Actium*. It is certain, that *Janus* received divine Honours; but he, no more than *Saturn*, never was ranked among the great Gods, or the Gods of Council, whoſe Names are preſerved to it by *Ennius* in two Verſes: Thus we are to look upon him as a home-made God, or as one of their *Indigites*, juſt as *Aeneas*, who after him, received the ſame Honours in the *Latin* Country. Some undertake to prove *Janus* to be the Sun, and that he is repreſented double, as being Maſter of both the Gates of Heaven, becauſe he opens the Day when he riſes, and ſhuts it when he ſets; he was invoked as *Janus Geminus*, or double-faced; Father *Janus*, *Janus Junonius*, *Janus Conſivius*, *Janus Quirinus*, *Janus Patulcius* and *Cluſivius*: We call him *Father*, as being the God of Gods. The learned *Ryckius*, makes the Date of *Janus's* Arrival in *Italy* to fall in the 150th Year before that of *Aeneas* in the ſame Country, and by Conſequence the 146th Year before the taking of *Troy*; *Aeneas* having landed in *Italy* four Years after the Deſtruction of that City. *Janus* ſet out from *Perrhebia* in *Theſſaly*, and came by Sea into the *Latin* Territory.

Q. How came *Jafion* to be made a God?

A. *Jafion* was the Son of *Jupiter* and *Electra*, the Daughter of *Atlas*. *Diodorus Siculus*, Book v. *Jafion*, ſays he, dwelt in the Iſland of *Samothrace*, while his Brother *Dardanus* went and ſettled upon the Coaſt of *Troas*, received there *Cadmus*, and gave him in Marriage his Siſter *Harmonia*; for, ſays this Author, the *Greek* Mythologiſts are miſtaken when they aſſert that ſhe was the Siſter of *Mars*. The Gods, adds *Diodorus*, vouchſafed to attend the Celebration of this Marriage, and this was the firſt Time they were preſent at ſuch a Ceremony: Each of them came thither with his Preſent, and *Ceres*, who loved *Jafion* dearly, brought Corn for her's. *Jafion*, continues he, in the ſame Paſſage, afterwards eſpouſed *Cybele*, and was ranked among the Gods.

Q. Who were Contemporaries with *Jafion*?

A. *Orbuel*, *Caleb's* Son-in-law, rules the *Iſraelites*; *Amraphis*, King of *Egypt*; *Paruſ*, King of *Babylon*; *Ur-
votus*,

rotas, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crète*; *Chiron*, the fifth Son of *Saturn*, an excellent Phyſician; he taught *Æſculapius* Phyſic, *Apollo* Muſic, *Herculis* Aſtronomy, and *Achilles* was his Pupil. *Jafſon* lived in the Year of the World 2511, 1489 Years before Chriſt, to which add 1750 makes 3259 Years ſince his Time. No Poets, no Hiſtorians at this Time.

Q. Who was *Idomeneus*, and how came he to be made a God?

A. *Idomeneus*, King of *Crète*, was the Son of *Dæcalion*, and Grandſon of *Minos* II. whoſe Father was *Lycastus*, the Son of *Minos* I. who was conſequently *Idomeneus*'s Great-grand-father. This Prince, according to *Homer*, accompanied by *Merion* his Couſin-german, conducted to the Siege of *Troy* the Troops of *Crète*, with a Fleet of twenty-four Ships, and diſtinguiſhed himſelf there by ſome glorious Exploits. The Poet now named deſcribes the Combat of this Prince with *Othryoneus*, who, in hopes of marrying *Cassandra*, *Priam*'s Daughter, had come to his Aſſiſtance from *Cabeſus*, a Town in *Cappadocia*, whom he ſlew, even inſulting him after his Death, according to the bad Practice of that Age, for having flattered himſelf with the Hopes of carrying away that Princeſs. *Aſias*, the Leader of the Troops, raiſed from *Perçete*, *Sefſus* and *Abydos*, Cities ſituate upon the Coaſts of the *Propontis*, and in the Neighbourhood of *Phrygia*, as he was ſeeking to revenge *Othryoneus*, received the ſame Fate with him, while *Merion*, not ſo fortunate, nor ſo brave as his Couſin, ſhot an Arrow at *Deiphobus*, who attacked him and miſſed him. The *Iliac* Table represents theſe three Combats much in the ſame manner as *Homer* deſcribes them. After the Taking of the City, *Idomeneus* and *Merion*, laden with the Spoils of the *Trjans*, were returning to *Crète*, when they were overtaken with a Storm, by which they were like to have periſhed: While the Fleet was in this preſſing Danger, *Idomeneus* made a Vow to *Neptune*, that, if he returned to his own Kingdom, he would ſacrifice to him the firſt Thing that met him: The Tempeſt ceaſed, and he arrived happily at the Port of *Crète*, where his Son, hearing of his Father's Arrival, was the firſt Object that preſented to his View. It is eaſy to imagine what Surprise and Grief *Idomeneus* muſt have been in at the Sight

Sight of him. In vain did the Sentiments of paternal Affection plead in his Behalf, Religion, or rather Superstition prevailed; and he resolved to sacrifice his Son to the God of the Sea. Some Ancients will have it, that this Sacrifice was accomplished, others affirm and believe with more Reason, that the People, undertaking the Defence of that Prince, carried him off from the Altar. Be that as it will, a general Conspiracy was formed against *Idomeneus*, who, finding himself not safe in his own Dominions, set sail for *Italy*, where he built, soon after his Arrival, the Town of *Salentum*. *Idomeneus* and *Merion* both died in their own Country, where a magnificent Tomb was erected to them, at which they received divine Honours. This Tomb was still to be seen in the Time of *Diodorus*, in the City *Gnoffus*, with this Inscription.

Here lies *Merion*, by the Side of *Idomeneus*.

The *Cretians* sacrificed to them as to Heroes, and in their Wars invoked them as their Protectors. From this it easily appears; that *Idomeneus's* Vow of sacrificing his Son, his Expulsion and Voyage to *Italy*, and the Building of *Salentum*, were, at least, Facts very much controverted: *Idomeneus* lived in the Year of the World 2772, that is, 2228 Years before Christ, to which add 1750, makes 2978 Years since his Time. His Contemporaries were *Elon*, a *Zebulonite*; who ruled over the *Israelites*; *Thinaos*, King of *Babylon*; *Diomedes*, King of *Sicyon*; *Priamus*, King of *Troy*; *Tenier*, King of *Spain*; *Francus*, King of *Germany*. No Poets, no Historians at this Time.

Q. Who was *Inachus*, and how came he to be made a God?

A. As the large and beautiful Country of *Greece* had not been sufficiently peopled by *Javan's* Posterity, and by the ancient *Palazzi*, several Colonies came thither at different Times: Among these Leaders of Colonies the most noted are *Inachus*, *Cecrops*, *Deucalion*, *Cadmus*, *Danaus*, *Pelops*, and some others: Of these several Colonies were formed the Kingdoms of *Siocyn*, *Argos*, *Athens*, *Thebes*, and the rest. The Beginning of the Kingdom of *Argos* are somewhat confused. *Inachus*, who came from *Phenicia*, arrived in *Greece* about the Year 1880 before Christ, which was in the Year of the World 2120, to which

which add 1750, makes in all since that Time 3630; whence he founded that Kingdom, and settled in the Country, since called the *Peloponessus*. This *Epocha* tallies to the System of *Dionysius Hallicarnassens*, who had himself followed that of *Eratoſthenes*. *Moses* was Contemporary with *Inachus*, and not with *Cecrops*, as *Eusebius* would have it, having for that Purpose abridged the Times, and departed from *Africanus*, *Josephus*, *Philo* and *Polyhistor*, *Ptolemy of Mendes*, and many other Authors, as Father *Pezron* has fully proved in his Book of *The Antiquity of the Time restored*.

Both Ancients and Moderns are equally agreed, that the heroic or fabulous Age reaches down from *Ogyges* to the Re-establishment of the *Olympiads*, when the historical Age begins. Now *Porphyry*, as *Eusebius* understands him, supposed, that *Moses* lived in the Time of *Semiramis*, whom the same *Eusebius* makes to have reigned 800 Years before the *Trojan War*; *Inachus*, Contemporary with *Moses*, lived therefore 800 Years before that *Epocha*, and consequently 400 Years before *Cecrops*, who, according to *Censorinus*, the Chronicle of *Paros*, and all the Chronologists, reigned 400 Years before the Taking of that City. As to the 400 Years from *Inachus* to *Ogyges*, they are clearly made out from *Censorinus*: Here then is the Duration of the heroic Age determined to 1600 Years. But how can so great Antiquity be assigned to *Ogyges*? The Taking of *Troy*, which is the best established *Epocha* of all the fabulous Times, falls, according to the best Chronologists, in the Year 1183, or 1184 before the Christian *Æra*. If *Ogyges* was in the World 1200 Years before that *Epocha*, he must then have lived 2383 Years before Christ; and consequently in the System of Chronology abridged, almost in the very Time of *Noah's Deluge*, which is not tenible: I therefore cut off from the Duration of the Age now in Question these 400 Years that make *Ogyges* to have lived even in the Time of *Inachus*, or of *Phoroneus*, his Son. The Kingdom of *Arges*, founded by *Inachus*, enjoyed a long Succession of Kings; the nine first were called *Inachus*, *Phoroneus*, *Apis*, *Argus*, *Chryseus*, *Phorbas*, *Triopas*, *Stelenus* and *Gelenor*. *Inachus*, after his Death, was worshipped as a God. *Inachus* lived in the Year of the World 2003, before Christ 2007, to which add 1750, makes 3757 Years since his Time. *Abelbicalet*, *Abra-*
ham,

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ham; *Arius*, King of *Babylon*; *Ægyptus*, King of *Sicyon*; *Tagus*, King of *Spain*; *Druys*, King of *Gaul*; and another of that Name, King of *Britain*; and from him the *Druids*. No Poets, no Historians at this Time.

Q. Who was *Isis*, and how came she to be made a Goddeff?

A. *Diodorus Siculus*, Book i. says, Men in earlier Times, struck with the Beauty of the Universe, with the Splendor and Regularity which every where shined forth, made no Doubt but there was some Divinity, who, therein presided; and they adored the Sun and Moon under the Names of *Osiris* and *Isis*: Whereby this learned Author gives us to understand, that the Worship of the Stars was the first Object of Idolatry, and that *Egypt* was the Place where it began. *Plato*, if he be the Author of the Dialogue, entitled *Epinomis*, where we have these Words: "The first Inhabitants of *Greece*, as I conjecture, acknowledged no other Gods but those who are at this very Day the Gods of the *Barbarians*, namely, the Sun and Moon, the Earth, the Stars, and the Heavens." But nothing proves so much the Antiquity of this Kind of Idolatry, as the Care *Moses* took to prohibit it: *Deut. iv. 19.* Take heed, says he to the *Israelites*, lest when you lift up your Eyes to Heaven, and see the Sun, the Moon, and all the Stars, lest you be seduced and drawn away to pay Worship and Adoration to the Creatures, which the Lord your God has made for the Service of all the Nations under Heaven. *Moses* mentions the Sun before the other Stars, because his Beauty and Usefulness are more apt to seduce, than that of the Moon and Stars. As it was after the Departure out of *Egypt*, and when the *Jews* were in the Desert, that God indited to them this Precept of the Law, there is the highest Ground to believe, that it was to make them forget the *Egyptian* Superstitions of this Nature, and to guard them against being drawn into those of the other Nations, they were very soon to be among; for this Worship was at that Time spread over all: And, this is the Reason why *Job*, *xviii. 26, 27, &c.* testified his Innocence; *If I beheld the Sun when he shined, or the Moon walking in her Brightness; if my Heart has been tickled with a certain Joy, and I shall put my Hands to my Mouth to kiss it; which is the Delight of Iniquity, even a Remem-*

Renunciation of the most high God. Upon this Passage we have four Remarks to make. *First*, this was therefore the Idolatry of Job's Age, and the only one too; for to be sure, if there had been other Kinds of it, he would have equally cleared himself of them. *Secondly*, that to adore the Sun implied an absolute acknowledging him the supreme Deity, and no other. *Thirdly*, that we learn from this Passage not only the Antiquity of the Worship of the Sun, since Job lived before Moses; but also that they acknowledged the Divinity of this Luminary, by putting the Hand to the Mouth; and this Custom was likewise used towards other Gods, as we learn from several Authors. *Minutius Felix* ridicules *Cecilius*, who kissed his Hand as he passed by the Statue of *Serapis*: *Cecilius Smulachus Serapidis denotato, ut Vulgus superstitiosus solet manum ori admovent, Osculum Labiis impressit.* In the last Place we observe, it was with a View to acknowledge the Divinity of the Sun, that the Pagans in Prayer turned towards the East, and had all their Temples directed to that Quarter; whereas the Jews, that they might not imitate them, had always their Sanctuary towards the West. The primitive Christians likewise used to turn their Churches towards the Rising Sun, not to adore that Luminary, but to pay their Devotion to the Son of Righteousness, who diffuses Light over the Mind, and warms the Hearts of those who worship him, by the Influences of his Grace.

Q. Who was Juba, and how came he to be made a God?

A. The Moors, if Credit may be given to the Ancients, had no other Gods but their Kings; this is what we learn from *Lactantius*, *Tertullian*, and *St. Cyprian*, and, as the two last were Africans, their Testimony ought to be of great Weight: The first of them thus delivers himself upon the Subject. *It was for this Reason,* says he, *that the Moors deified their Kings: Hac scilicet Ratione consecrant, ut Mauri Reges suos.* Book i. ch. 15. *Tertullian* alledged to the Pagans, that every Country and every Town had its particular Gods. *Sylva*, says he to them, *Astarte*; *Arabia*, its *Desarts*; the People of *Noricum* their *Barlems*; the Africans their *Celestis*; and the Moors their Kings. Among these deified Kings was the famous Juba, as we learn from *Minutius Felix*. Juba made the Roman Senate

Senate his Heir; as we learn from *Salust*, *Jugurtha* was natural Son of *Juba*, who was worshipped as a God.

Q. How came *Juno* to be made a Goddes?

A. *Juno* was the Daughter of *Saturn* and *Rhea*, and Sister to *Jupiter*, *Neptune*, *Pluto*, *Vesta* and *Ceres*; the *Greeks* called her simply *Hera*, the Lady or Mistress, or *Megale*, the Great: Whereas, among the *Romans*, the Name of *Juno* came from *Juvans*, helpful, and consequently had the same Derivation with that of *Jupiter*, *Juvans Pater*. Some Countries contended for the Honour of her Birth, especially *Samos* and *Argos*, where she was indeed honoured with a peculiar Worship. If we rely upon *Homer*, she was nursed by *Oceanus* and by *Tethys* his Wife; but as there always is a vast Variety as to those ancient Traditions, so there was one which imported that she had been brought up by *Eubea Portymna*, and *Acrata*, the Daughter of the River *Asterion*. Others again maintained, that the Hours were entrusted with the Care of her Education.

In the Time of the *Titan* Princes, it was a common Custom for Men to marry their own Sisters; and *Jupiter*, by wedding *Juno*, only imitated the Practice of his Father and Grand-father. His Marriage too was the Effect of the warmest Affection: He had loved this young Princess from her Infancy, and had employed his Confident to act for him; who performed his Duty so well as to gain her to a Compliance.

The Ancients are not agreed as to *Juno's* Children, *Hesiod* in his *Theogony*, after having told us that she was the last of *Jupiter's* Wives, for he had actually been married before to *Metis*, *Thenis*, &c. that Author, I say, gives her four Children; *Hebe*, *Venus*, *Lucina*, and *Vulcan*; these same four Children, according to the Mythologists, had not all *Jupiter* for their Father. *Apollodorus* gives this Goddes only three Children, *Hebe*, *Illithia*, and *Arge*. Others add to those *Mars* and *Typhon*. It further appears, that the Mythologists have allegorized these Generations; since they tell us, that this Goddes conceived *Hebe*, by eating Lettices; *Mars* by touching a Flower; and *Typhon* by Means of Vapours, which she made to arise from the Earth, which Vapours she received into her Womb;
Mysteries

Mysteries of Nature, whereof it would be equally useless and unpracticable to attempt an Explanation.

Of all the Divinities of the *Pagan* World, there was none whose Worship was so solemn, and more universal than that of *Juno*. The History of the Prodigies she had wrought; and of the Vengeance she had taken upon Persons who had slighted her, or who had in any sort compared themselves to her, had so struck People, and inspired them with so much Awe and Dread, that no Means were omitted to appease and mitigate her, when she was thought to be offended; so that Authorities are not wanting to prove, that her Worship was still more solemn and more expensive than that of *Jupiter* himself. It was not confined to *Europe* alone, but found its way into *Asia*, especially into *Syria*, and into *Egypt* and other Parts of *Africa*.

As some particular Attribute was given to every God, *Juno* had for her Share Kingdoms, Empires, and Riches; accordingly this is what she offered to *Paris*, if he would adjudge to her the Prize of Beauty. She was also believed to have a particular Care of the Dress and Ornaments of Females; and for this Reason you see her represented in her Statues with her Hair elegantly adjusted. Hence it came to be a proverbial Phrase, that the Attire-women presented the Mirror *Juno*.

To this Goddess were given other Names and Surnames, some of them taken from the Places where she was worshipped, and others from some Attributes that were peculiar to her. In the first Class we reckon that of *Samia*, because the City *Samos* was distinguished for the Worship it paid her; as may be seen in *Virgil*, *Eneid*, Book i. of *Imbrasia*; from the River *Imbrasus*; which is in the same Island; of *Locinse*; from a Promontory in *Italy*, where she had a Temple: *Strabo*, and *Titus Livius*, Book v. give the Description of this Temple, venerable for its Sanctity, and celebrated for the rich Presents wherewith it was adorned. *Inclytuaque Templum divitus etiam, non tantum sanctitate sua*, says the last of those Authors. She had likewise the Names of *Candarena*; from a Town in *Paphlagonia*; of *Cithetonia* from the Mount *Cithereæ*; of *Resenthis*, from a Mountain in *Thrace* of that Name; of *Ammonian*; from an Altar that was erected to her Honour in the Sands of *Lybia*, in like manner as to *Jupiter Ammon*; of *Acrian*, because she was worshipped at *Acropolis*, or

in the Fortreſs of *Corinth*; of *Albanus*, becauſe ſhe was worſhipped at *Alba*; of *Cypra*, a Name which ſhe had upon the Coaſts of *Italy*; *Dirphya*, from the Mountain of *Dirphy*; of *Gabia*, from *Gabium*, a Town in *Italy*; of *Lacedæmonia*, from *Lacedæmon*; *Olympica* from *Olympia*; *Peleſgia*, from the *Pelaſgi*; *Pharygea*, from *Pharygis*; *Proſymina*, from an *Angelical* City; *Telchixia*, from *Telchinis*; *Teſtila*, from a Town in *Pletea*.

Thoſe of the ſecond Sort are *Ægiphage*, becauſe they uſed to ſacrifice to her Goats; *Aerian*, becauſe ſhe was taken for the Air; *Boopis*, a Name given her upon account of her large Eyes; *Capronia*, which had the ſame Original with *Soſpita*, upon the account of the Skin and Horns of the Goat which ſhe wore on her Head; *Equeſtris* in *Elis*; *Henochia*, as you would ſay, *who holds the Reins*; *Opigenea*, becauſe ſhe was the Daughter of *Ops* or *Rhea*; *Parthenos*, or Virgin: They had a Notion that this Goddeſs, by bathing herſelf every Year in the Fountain called *Canathes*, which was at *Nauplia*, recovered her Virginity. The Epithet of *Teleſa*, referred to the Time when ſhe became marriageable; ſhe was likewise denominated *Chera*, *the Widow*, upon account of her Differences with *Jupiter*. *Pauſanias* calls her *Prodromia*, as much as to ſay, *Juno over the Veſtibles*.

She was called *Egeria* and *Natalis*, becauſe ſhe preſided over the Day of the Nativity, as we learn from *Tibullus*.

Natalis Juno! Sanctos cape thuris acerros.

When ſhe was taken for the Goddeſs who preſides over Marriage, ſhe had the Name *Juga* and *Pronuba*, as it is in *Virgil*, *Eneid*, Book iv. and under this Name ſhe had an Altar in the Street called *Jugaria*. The Epithet of *Pronuba* had the ſame Original, and all who entered into Wedlock offered to her a Victim, from which they took away the Gall and threw it behind the Altar. Accordingly ſhe was the Goddeſs whom they invoked in Marriage, whence again ſhe got the Surname of *Domiduca*, becauſe ſhe had the Care of conducting the Spouſes Home; of *Unxia*, *Cinxia*, and among the *Greeks*, of *Gamelia* and *Zygia*. She was denominated *Calendaris*, becauſe the Calends of each Month were conſecrated to her, and at that Time Sacrifices were offered to her. *Novella* or *Februata*, becauſe the *Pontiff's* paid her a peculiar Worſhip on the
firſt

fiſt Day of *February*. *Quirita*, under which Name *Dionyſius* of *Halicarnaffus* informs us, Book ii. that a publick Banquet was prepared for her in each *Curia*. *Pliny* ſays, that ſhe had a Temple adorned with fine Paintings under the Name of *Juno Ardia*, and an Altar under that of *Lucinia*, where the Aſhes that remained from the Sacrifice continued immoveable, whatever Wind blew. Women in Child-bed invoked her under the Names of *Ophigenia*, and of *Pepulcna*, which laſt was given her on account of the publick Prayers that were put up to her by the People. That of *Matuta*, under which ſhe had a Temple at *Rome*, is well enough known from the Antiquaries : That *Juno Conſervatrix* is repreſented by a Stage, in a Medal of *Selenius*. *Juno*, ſtilled *Moneta*, had a Temple at *Rome*, and ſhe is repreſented upon Medals with the Inſtruments of Cornage, the Hammer, the Anvil, the Pinchers, and the Die, and the *Latin Word Moneta*. Others however will have it, that this Name comes from the Verb *Moneo*, *I warn, adviſe*, becauſe, a little before the *Gauls* beſieged *Rome*, ſhe had warned the People to buy a Sow big with Young ; which Etymology is ſupported by *Cicero's* Authority : *Junonem illam appellatam Monctam, a Moneo, videliceſ verbe denominandam*. *Buna*, from one *Buneus*, the Son of *Mercury*, who raiſed a Temple to her at *Corinth*, as is in *Pauſanias*.

Q. What was the Cauſe of *Juno's* Hatred againſt the *Trojans* ?

A. *Jupiter* enamoured of *Thetis* the Siſter of *Lycomedes*, King of *Segros*, having learned from *Prometheus*, that, according to the Oracle of *Themis*, the Child to be born of that Princeſs was to be more powerful than his Father, reſigned her to *Peleus* the Son of *Eacus*. To make the Ceremonies of their Marriage the more ſolemn, all the Gods were invited to it, none being excepted but the Goddeſs *Discord*. She, highly diſobliged at this Affront, found a Way ſignally to be revenged, by throwing a golden Apple into the miſt of that auguſt Aſſembly, with this Inſcription, *For the moſt Beautiful*. We may eaſily judge there was none of the Goddeſſes, who did not lay claim to the Poſſeſſion of a Preſent not ſo conſiderable for the Matter of it, as for being made the Prize of Merit. However, they were moſtly ſo equitable as to reſign their Preſentions to *Juno*, *Minerva*, and *Venus*. Theſe three God-

deſſes forthwith demanded Judgment. The Affair was of ſo delicate a Nature, and *Jupiter* himſelf, not daring to decide the Controverſy, thought fit to ſend them, under the Conduct of *Mercury*, to Mount *Ida*, in *Phrygia*, to have the Deciſion of a Shepherd named *Paris*, in Reputation for being a very competent, and at the ſame time a very equitable Judge in thoſe Matters. The Goddeſſes appeared before him in their gayeſt Drefs, and we may reaſonably conjecture, that they neglected no Art that might ſet off and give a Heightening to their Charms.

In order to gain the Good-will of their Judge, and engage him each in her own Favour, they made him the moſt flattering Promiſes. *Juno*, whoſe Power extended over all Thrones and Scepters, ſoothed him with the Proſpect of immense Power and Riches, if he would adjudge the Prize to her. *Minerva* promiſed him Virtue, as the moſt ſubſtantial Good; and *Venus* aſſured him, that, if he would decide in her Favour, ſhe would make him Maſter of the fineſt Woman in the World. *Paris*, put to a Nonplus, and being determined not to pronounce Sentence till he had fully examined into the Merits of the Cauſe, demanded of them a Condition, at which the Modeſty of *Juno* and *Minerva* were at firſt alarmed; but what may that Sex be brought to, in order to diſplay that conſcious Excellence which their Hearts are ſo ardently ſet upon? See *Hyginus*, *Ovid*, *Coluthus*, &c. The *Iliack* Fable confirms what thoſe Authors ſay, as alſo a Medal of *Morel*, repreſenting the three Goddeſſes quite naked in the Preſence of their Judge. At length he pronounced in *Venus's* Favour. She was actually the greateſt Beauty of the three, and probably the Promiſe ſhe had made to him was more to his Taſte than either Riches or Virtue.

After this Judgment *Juno* and *Minerva* wracked all their Spite upon *Paris*, ſwearing, that they would take Vengeance not only upon their Judge, but upon *Priam*, his Father, and upon the *Trojan* Empire, whoſe Ruin was determined but he minded nothing but the Promiſe made him, by *Venus*. Some time after having occaſion to go into *Greece*, he ſtaid ſome time at *Sparta*, during the Abſence of *Menelaus*, whom the Affairs of his Brother *Agamemnon* had called to *Argos*, and, having captivated the Heart of *Helen*, the greateſt Beauty of her Time, carried her off, and thereby kindled the

the War of the *Grecians* againſt the *Trojans*, to the Ruin of their City and Empire.

Q. Who were Contemporaries with *Juno*?

A. *Othniel*, *Caleb's* Son in-law, ruled the *Iſraelites*; *Amenophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Evrotas*, King of *Lacedemon*; *Lyncæus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crete*; *Hiram*, the fifth Son of *Saturn*, an excellent Phyſician who taught *Æſculapius* Phyſic, *Apollon* Muſic, *Hercules* Astronomy, and was Tutor to *Achilles*.

Juno lived in the Year of the World 2511. Before Chriſt 1489 Years, to which add 1750 makes 3239 Years ſince her Time. No Poets, no Hiſtorians as this Time.

Q. Who was *Jupiter*, and how came he to be made a God?

A. *Jupiter's* true Name was *Jou*, that is to ſay, *Young*, to denote not only, that he was the youngeſt of *Saturn's* Sons, but alſo that he had diſtinguiſhed himſelf exceedingly by his Exploits in his Youth. The Appellation of Father, *Pater*, was added afterwards, whence he was called *Joupater*, and with a little ſoftening *Jupiter*. Almost all Antiquity agree, that he was the Son of *Saturn* and of *Rhea*. An Oracle, delivered by *Cælus* and *Terſo*, according to *Apollodorus*, Book i. having foretold his Father, that one of his Sons ſhould bereave him of his Life and Crown; or, according to other Authors, in conſequence of an Agreement made with *Titan's* elder Brother, who had reſigned the Empire to him, but on Condition that he ſhould deſtroy all his Male Iſſue, that the Succeſſion might one Day come to the elder Line, he devoured them, that is, he took away their Lives as they came into the World. *Veſta* his eldeſt Daughter, *Ceres*, *Juno*, *Pluto*, and *Neptune* had been devoured; when *Rhea*, finding herſelf Pregnant, and being deſirous to ſave her Child, made a Voyage into the Iſland of *Crete*, where, having hid herſelf in a Cave called *Diæto*, ſhe was delivered of *Jupiter*, whom ſhe gave to be nurſed by two Nymphs of the Country named *Adræſto* and *Idæa*, who were called the *Meliſſæ*, that is, the *Bees*. *Apollodorus* adds, that *Rhea* recommended the Care of *Jupiter* in his Infancy to the *Curætes*, who, dancing around the Cave *Diæto*, and ſtriking their Bucklers with their Spears, made Noiſe enough to hinder the Cries of the Infant from being heard. In the mean time that Goddeſs, to beguile her Huſband, who had heard of her being delivered, cauſed

him to ſwallow a Stone, which ſhe had ſwathed about, as if it had been his Son. When he came to be of Years he entered into an Affociation, ſays *Hæſiodorus*, with *Metis*, whoſe Name imports *Foreſight*, to ſignify that he diſcovered a great deal of Prudence in the future Conduſt of his Life. It was by the immediate Counſel of this *Metis*, that he gave his Father *Saturn* a Potion that cauſed him to vomit up firſt the Stone he had ſwallowed, and then all his Children he had devoured. By this we may eaſily ſee, that the Children were not killed, but kept Priſoners, and that *Jupiter* obliged his Father to ſet them at liberty. As *Pluto* and *Neptune* were among his Sons, *Jupiter* joined with them, made War upon his Father, and upon the *Titans* his Relations. After this War had laſted ten Years, *Terra* foretold *Jupiter*, that he ſhould gain a compleat Victory over his Enemies, if he could deliver ſuch of the *Titans*, as his Father kept imprifoned in *Tartary*, and prevail upon them to fight for him. He made the Attempt, and, having ſlain *Campetbeirs*, the Keeper, reſcued them from Priſon. In the mean while the *Cyclops* gave to *Jupiter* the Thunder, which ſince that Time has been his moſt common Symbol; to *Pluto*, an Helmet, and to *Neptune* the Trident; with theſe Arms they vanquiſhed *Saturn*; and after *Jupiter* had uſed him precisely in the ſame Manner as he himſelf had uſed his Father *Uranus*, he threw him down to the bottom of *Tartarus*, with the *Titans*, under the Cuſtody of *Hecaromachires*, that is, with the Giant with the hundred Hands, a Captain with a hundred Men at his Back; ſo they might have made two hundred Hands if they had pleaſed. After this Victory the three Brothers, ſeeing themſelves Maſters of the World, divided it among them. *Jupiter* had Heaven for his Share, *Neptune* the Sea, and *Pluto* Hell. *Xenophon* reckons *Chiron* in the Number of *Jupiter*'s Brothers, ſince he was the Son of *Saturn* by another Mother, whom he calls *Nais*, and *Pliny* and *Ovid* *Phyllyra*.

Q. Who were *Jupiter*'s Wives, and his Children?

A. After the Overthrow of the *Titans* and *Giants*, *Jupiter* thought on nothing elſe but to make his Subjects happy. According to *Hæſiod* he was ſeven times married, and wedded ſucceſſively *Metis*, *Themis*, *Eurynone*, *Ceres*, *Mnemoſyne*, *Latona*, and *Juno*, who appears to have been the laſt of his Wives. He had by his Wives and Miſtreſſes,

a great Number of Children. *Jupiter*, having had recourse to several Plots the better to carry on his Gallantries, this gave rise to so many Transformations mentioned by the Poets. Transformed into a Swine, he had *Castor* and *Pollux* by *Leda*, the Wife of *Tyndarus*, King of *Sparta*; changed into a Bull *Europa*, the Daughter of *Agenor*; by *Calista*, *Arctas*; by *Niobe*, *Pelasgus*; by *Lardane*, *Sarpedon*; by *Alcmena*, the Wife of *Amphitryo*, *Hercules*; by *Antiope*, *Amphion* and *Zelos*; by *Danae*, *Perseus*; by *For-damia*, *Deucalion*; by *Carnethin*, Daughter of *Eubulus*, *Bri-tomartis*; by the Nymph *Schytmides*, *Megara*; by *Prote-genia*, *Æthilius*, the Father of *Endymion*, and *Memphis*, who afterwards married *Lydia*; by *Teredia*, *Arcefilaus*; by *Ora*, *Colax*; by *Cyræ*, *Cyrenæ*; by *Electra*, *Dardanus*; by *Thalia*, the God *Pala*; by *Garamentis*, *Hiarbas*, *Phileas* and *Pilumnus*; by *Ceres*, *Proserpine*; by *Mnemofyne*, for whom he had metamorphosed himself into a Shepherd, the nine *Muses*; by *Juno*, *Mars*; by *Meia*, Daughter of *Atlas*, *Mercury*; by *Latona*, *Apollo*, and *Diana*; by *Dione*, *Venus*; by *Metis*, *Minerva*; by *Seleme*, the Daughter of *Cadmus*, *Bacchus*.

Q. What were the Names given to *Jupiter*?

A. As *Jupiter* was the greatest Divinity of the *Pagan* World, and was universally worshipped from *Egypt* to the Center of *Spain*, we need not be surpris'd at the great Number of Names and Surnames, which were given him by the various Nations that had received his Worship. The most ordinary Epithet applied to *Jupiter* was that of *Optimus Maximus*; he was likewise stiled, by the *Greeks* and *Romans*, *Pater*, *Father*, because he was accounted the Father of Gods and Men. That of *King* is appropriated to him by *Homer* and *Virgil*, and the Sacrifices that were performed at *Lebadia*, were offered up to him under the Title of *Jupiter the King*. The same Title is conferred upon him twice by *Xenophon* in his *Ceropedia*. He was likewise called *Almighty*, as we see in *Virgil* and other Authors; the Epithet of *Victor*, or *Victorious*, was given him, either because he had conquered the *Giants* and *Titans*, or because nothing was thought able to resist him. As oft as they believed they had received any Benefit from this God they destined some Ceremony to him, and gave him a new Name: Thus he was called *Statar*, because he had stopped the *Roman* Army in their Flight:

Flight. *Muscarius*, or in the Greek Language *Apomyfius*, which is of the same Import, was his Name given him by the *Ætians*, in Memory of his having driven away the *Fæces* that molested *Hercules* during a Sacrifice. He was called *Firpinus*, *quasi a firendi*, because he had brought Aid to the *Romans*; *vel, a friend*, because he had defeated their Enemies. *Pistor*, because of the Tradition, that, while the *Gæls* were besieging the Capitol, he had counselled the Garrison to make Bread of all the Corn they had remaining, and throw it into the Enemy's Camp, to make them believe that they had a Prospect of being soon supplied with Provision, which Stratagem succeeded so well, that the Enemies raised the Siege. *Lapis*, from the Stone which *Saturn* had swallowed instead of *Jupiter* himself, and in that Case he was confounded with the God *Terminus*. This is what *Cicero* calls *Jovem Lapidem jurare*. *Lucerius* or *Dispiter*, because he was God of Light, as *Aulus Gellius* informs us, and this is the Reason of that God's being taken for the Air; *Pluvius*, because in Times of great Drought they applied to him for Rain. It was from this Motive that the *Trojan*'s Army when reduced to Extremity of Thirst, occasioned by an excessive Drought, made a Vow to *Jupiter Pluvius*, and in a Moment there fell a great Quantity of Rain. He was called *Prædator*, because they consecrated to him a Part of the Spoils, which makes *Virgil*, *Eneid* iii. say, *Ipsunque vocamus, in prædam, partemque Jovem*. Also *Tropæuchus*, because he presided over Triumphs. *Hospitalis*, because he was the God of Hospitality, as we learn from the Poet just quoted; and this is the Name under which he was revered. *Lycaeus*, because he was believed to have transformed *Lycaon* into a Wolf. He had other Names given him, as *Father of the Gods, the greatest and best*; *Ruler, Governor*, and others denoting his Sovereignty over the other Gods. He was stiled *Acræus*, as much as to say, of the Promontory; the Inhabitants of *Smyra* adored him under this Name on an Eminence, as is to be seen in two Medals published by *Spon*. The Name of *Lord of the Storms and Winds, Tempestatum potens, Ventorum potens*, which occurs on some Inscriptions, as also that of *Jupiter Serenus*, agrees to that God in so far as he was physically the *Æther*. *Jupiter Dorlichænius* occurs on a fine Marble, referred to by the same *Spon*. The Names of *Jupiter Ammon, Jupiter Sera-*
pis,

pis, and *Jupiter Belus* were also given him. That of *Jupiter Stygius* was given him, when he represented *Pluto*, and is to be met with in Inscriptions. One of the most awful Names of *Jupiter* was that of *Sebazius*, which I shall speak of in *Mithras*. There was a Number of others that were derived from the Places where he was worshipped. Thus he was denominated *Capitolinus*, from the Temple which he had upon the Capitol; *Olyenius*, *Aalyrius*, *Diæus*, *Idæus*, because the Mountains that bore these Names, whereof the first was in *Thessaly*, the second in *Crete*, were consecrated to him. *Dodonæus*, from the Oracle of *Dodona*; *Trophonius*, for a like Reason; *Molossus*, because the People of that Name worshipped him in a particular Manner; *Ithomatus*, under which Name he was principally worshiped by the People of *Messenia*, in the Place called *Ithema*. Another of his Names was *Laryssæus*, because he was worshiped at *Laryssa*: *Cænæus*, from *Cenæus* in *Eubæa*; *Cithæronius*, from Mount *Cithæron* in *Beotia*. *Cæsius*, from the Mountains of that Name, where he was worshipped. There was one of them at the Entrance to *Egypt*, from *Arabia*; and the other in *Syria*.

Q. How did *Jupiter* govern the Subjects of his Dominions?

A. Such of the Ancients as had wrote the History of *Crete*, praised *Jupiter* highly for his Courage, his Prudence, his Justice, and other civil and military Virtues; and from those Historians, whose Works are now lost, the Greek Authors had taken the Accounts they give us of that Prince. Not content to pass for a Conqueror, we are told, he would needs be also a Legislator: Accordingly he made just and equitable Laws, which he took care to see observed during his Life, by punishing those who did not follow them. He rooted out the pilfering Vagabonds, who were cantoned in *Thessaly*, and in other Provinces of *Greece*; and, besides the Tranquillity which he procured to his Subjects, he laboured for his own Security, since he had fixed his chief Residence upon Mount *Olympus*, which is in *Thessaly*. There it was chiefly he kept his Court, when Affairs of State did not oblige him to be away: Happy! had he not sully'd the Glory of his Actions by his too great Attachment to Pleasure. Hence so many amorous Intrigues, the History whereof is transmitted to us under the Image of his Metamorphoses, which shews

That he left no Stone unturned to ſucceed in his Amours. Theſe Pieces of Gallantry put *Juno* ſo much out of Humour, that ſhe chearfully entered into a Conſpiracy that was formed againſt him. However, he quelled it as ſoon as it came to light; and this was the laſt of his Exploits. Oppreſſed with Old-age he died in *Crete*, where his Tomb was for a long time to be ſeen near *Gnoſſus*, one of the principal Cities of this Iſland, with this Epitaph, *Here lies Zan, who was called Jupiter. He lived to 120 Years, whereof he reigned Sixty-two. He died 1780 Years before the Vulgar Era, to which add 1750, makes 3530 ſince his Time.*

Q. Who were Contemporaries with *Jupiter*?

A. *Othniel*, *Caleb's* Son-in-law, governed the *Iſraelites*; *Amcnophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Eurotas*, King of *Lacedæmon*; *Lynceus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Chiron*, *Jupiter's* younger Brother, an excellent Phyſician, who taught *Æſculapius* Phyſic, *Apollo* Muſic, *Mercury* Astronomy, and was Tutor to *Achilles*. No Poets, no Hiſtorians at this Time.

Q. How came *Juſtice* to be made a Goddeſs?

A. Tho' in general the *Greeks* and *Romans* looked upon *Themis* as the Goddeſs of *Juſtice*, as we have ſaid in ſpeaking of that Goddeſs, yet the latter had their *Juſtice* and *Equity* beſides, whom they repreſented in their Medals and on the Monuments that were conſecrated to them; the one under the Figure of a Woman ſitting with a Cup in one Hand, and her Scepter in the other, as may be ſeen in the Medals of *Hadrian*, and *Alexander Mammæus*? *Equity* again, with a Sword in one Hand, and a Pair of Scales in the other. Farther, this Goddeſs was confounded with *Aſtræa*, and with *Dico*, *Δικη*, to whom we have an Hymn under the Name of *Orpheus*, wherein the Author, whoever he was, deſtines Incenſe to her.

Q. Who was *Lao-kium*, and how came he to be made a God?

A. The Sect of the *Taeſe* appeared in *China*, near fix hundred Years before *Chriſt*, that is, 2350 Years ſince. *Lao-kium* is the Philoſopher, by whom it was founded. The Birth of this Man, if we may believe his Diſciples, was one of the moſt extraordinary, being carried four and twenty Years in the Loins of his Mother, he opened himſelf

ſelf a Paſſage thro' the Left-ſide, and occaſioned the Death of her who conceived him. The Morals of this Philoſopher came very near to thoſe of *Epicurus*, and he wrapped up his Physics in impenetrable Obſcurity: I take no more of them than what regards the Coſmogony, “*Tao, ſaid he, or Reaſon, produced one, one produced two, two produced three, and three produced all Things.*” The whole Happineſs of Man, according to this Philoſopher, conſiſted in that State of Mind which the *Greeks* called *Apathy*, a State wherein Man, diveſted of Fear, and all tormenting Paſſions, muſt be free from Diſquietude of every kind; and, as it is exceeding hard for one to get rid of the uneaſy Apprehenſions of Death and Futurity, they who made Profeſſion of this Sect were addicted to Magic and Chemistry, to find out the Secret whereby he became immortal; preſuming they ſhould be able to find it at length by the Aſſiſtances of the Spirits whom they invoked: There were ſome of them who flattered themſelves with that Diſcovery, by means of certain Potions they made up; and more than one Emperor has tried the fruitleſs Experiment. One, who is acquainted with the Temper of Mankind, can eaſily judge, that a Sect which raiſed ſuch flattering Hopes would very ſoon make Proſelytes; accordingly it was embraced by ſeveral of the *Mandarins*, who gave their Minds entirely to the Magic Art, which is preſcribed. But it made yet greater Advances among the Women, naturally curious, and extremely fond of Life. In fine, the Author himſelf of the Sect was ranked among the Gods; a ſtately Temple was erected to him, and the Emperor *Hium-Tſong* cauſed the Statue of this new God to be brought into his Palace.

Q. Who were the *Lares*, and how came they to be made Gods?

A. The word *Lar* comes from the *Tuſcan* Word *Lars*, or *Larſo*, which ſignifies *Leader*, or *Conductor*. The *Lares*, and *Penates* were the Guardians, and Protectors of Families, and of the Goods of the Country. Every Man and Woman had their particular Genius: There was one alſo for every Houſe, for every City, and in general for the whole Country; and while thoſe of Men and Women retained the Name of *Genii*, thoſe of Houſes were called *Lares*, and thoſe of Cities and particular Places *Penates*; though it is true however, that the two laſt

were often confounded with one another. The *Lares* according to *Ovid Fast.* Book ii. were the Sons of *Mercury*, and *Lara*, the Daughter of *Alman*. The indiscreet *Lara*, having let *Juno* into the Secret of *Jupiter's* Gallantries, that God cut out her Tongue, and ordered *Mercury* to carry her to Hell. The dismal State she was in had not quite effaced all her Charms; her Conductor fell in Love with her, and had by her Twins, who were called *Lares*. *Ovid*, in the Book before cited, says, *Fitque gravis, generosum parit, qui compita servant; Et vigilant nostrâ semper in ævâ Laræ*: So that in Process of Time, the *Lares* became the Guardians of the Streets and Ways. Inscriptions favour the Opinion of *Ovid*, since we find some of them with these Words *Lar. vialis*, the *Lar* of the High-way. The most common Place of the Household-gods, as we have it in *St. Jerome*, was behind the Door, and it was believed that they banished from thence every thing pernicious, especially the *Lemures Gnii*, who were only capable of doing Mischief. The Obligations which every one thought he owed to the *Lares*, induced their Votaries to make frequent Libations to them, and they even went the length of Sacrifices. There was in great Houses one of the Domesticks set apart for the Service of those Gods; *Suetonius* informs us, that *Domitian* had a *Valet de Chambre* of this kind. They were also called *Lares Publici*, who had Care of the publick Buildings: *F. miliares*, those of private Houses; *Viales*, those of the High-ways; *Compitales*, those of the Cross-ways, &c.

Q. Who was *Latona*, and how came she to be made a Goddess?

A. *Latona* was the Daughter of *Cæus*, the Son of *Titan* and *Terra* by *Jupiter*, born at *Delos* at the same Time with *Apollo*; she was the Mother of *Diana*. The haughty *Niobe*, says *Ovid, Met.* Book vi. grieved that *Latona* should have religious Worship paid her, and that no Altar was raised to herself, tho' by reason of her Birth and numerous Offspring she had a just Claim to divine Honours, run through the Streets of *Thebes*, to put a stop to the Sacrifices that were offered to that Goddess. *Latona*, in Revenge, implored the Aid of *Apollo* and *Diana*, who, having found in the neighbouring Plains of that City, *Niobe's* Children, who were there performing their Exercises,

ercifes, ſlew them with their Arrows. The Arrows of *Apollo* were the Sun-beams. To *Apollo* were always attributed ſudden and untimely Deaths. Of this we find an hundred Examples in *Homer*; whenever that Poet ſpeaks of any Death of that kind, he never fails to aſcribe it to *Apollo*, or to *Diana*; with this Difference, that he imputes to the God thoſe of the Men, and to *Diana* thoſe of the Women. I have ſaid ſo much of *Latona* in *Apollo*, *Diana*, and *Jupiter*, that there needs no more to be ſaid of this Goddeſs here.

Q. How came *Liberty* to be made a Goddeſs?

A. This is not to be thought ſtrange of, becauſe they deified every Virtue, as, *Clemency*, *Concord*, *Juſtice*, *Mercy*, *Piety*, *Modesty*, *Prudence*, *Wiſdom*, *Truth*, *Liberty*, and many others. A People that idolized *Liberty* ſo much as the *Romans* did, could not chuſe but make a Divinity of her, and conſecrate to her Temples and Altars. Accordingly this Goddeſs, who was invoked in order to preſerve, that ſame Liberty, which was owing to the Extinction of the Regal Powers, had ſeveral of them in the City. *Cicero* makes mention of one of thoſe Temples: *Publius Victor* built one upon the *Avantine* Mount, with a Veſtible, which was called the Veſtible of *Liberty*. The Ancients, who frequently ſpeak of this Veſtible, have not informed us to what Uſe it was deſtined. But we may ſuppoſe, that the publick Sales were made there as in the others. *Titus Livius*, ſpeaking of the Temple which *Tiberius Gracchus* had conſecrated to the ſame Goddeſs, ſays, the Columns thereof were Bronze, and that it contained ſeveral very fine Statues. When *Cicero* ſet out in his Exile, *Publius Clodius*, his Perſecutor, conſecrated the Houſe of that great Man to *Liberty*. In ſhort, *Dion.* informs us, that the *Romans* by a publick Decree raiſed a Temple to the ſame Goddeſs, in Favour of *Julius Cæſar*: An Action very worthy of thoſe degenerate *Romans*, to raiſe a Temple in Honour of him who made them loſe the Remains of that valuable Prerogative, which *Marius* and *Sylla* had ſtill left them, and whereof till then they had been always jealous.

Q. How came *Lucina* to be made a Goddeſs?

A. *Lucina* was the Daughter of *Jupiter* and *Juno*, one of the Divinities of Marriage, and of Women with Child; both

both *Juno*, *Diana*, and *Luna* go under the Name of *Lucina*. *Terence*, *Andr.* i. 15. *Juno Lucina, fer opem, serva me, obsecro.*

Q. How came *Mannus* to be made a God ?

A. *Mannus* was the Son of the God *Twiston*, who derived his Original from the Earth, of whom the *Germans* are descended. This *Mannus* had three Sons, who gave their Names to the *Ingæwones*, *Hermiones* and the *Iſſæwones*, to whom were also joined, the *Marſi*, the *Cambervii*, the *Sæwævi*, and the *Vandals*. *Mannus* ſignifies in the Language of the Country, a *Man*. To him by the *Germans* was *Worſhip* paid, and *Sacrifice* offered.

Q. How was *Mana* or *Mania* made a Goddeſs ?

A. *Mana*, or *Mania*, preſided over the *Maladies* of *Women*, and young *Whelps* were offered to her in *Sacrifice*, as we learn from *Pliny*; *Genitæ Manæ catulos res divina ſit*. *Plutarch* asks the Reason, why theſe young *Dogs* were offered to this Goddeſs ? *Pliny* ſeems to answer this *Queſtion*, ſaying, that the *Fleſh* of thoſe *Animals* was reputed ſo pure, that it was offered to the *Gods* in *Sacrifice*, and that the *Dogs Fleſh* was made uſe of in the *Repaſts* prepared for the *Gods*. *St. Auguſtin*, *Book of the City of God* iv. ch. ii. calls this Goddeſs *Mana*, and the moſt known *Mythologiſts* confound her with that *Mania* the *Mother* of the *Gods Lares*, to whom *Macrobius*, *Sat.* *Book* i. ch. 7. ſays, young *Children* were ſacrificed, to make her propitious to the *Family* of thoſe who offered that barbarous *Sacrifice*.

Q. How came *Mercury* to be made a God ?

A. Of all the *Gods* of the *Pagan World*, none had ſo many *Employments* and *Occupations* as *Mercury*. The *Greeks* called him *Hermes*, which ſignifies *Interpreter*, or, according to *Proclus*, *Messenger*. His *Latin Name*, if we may believe *Festus*, came from a *Word* ſignifying *Merchand*, or rather *Merchandize*, *Mercuritis*, a *Mercibus*, *Interpreter*, as he was, and faithful *Minister* of the *Gods*, and of his Father *Jupiter*; in particular he ſerved them with *indefatigable Zeal*, even in *Employments* not very honourable. It was he that had the *Charge* of conducting the *Souls* of the *Dead* into *infernal Regions*, and of bringing them back. He was, beſides this, the *God* of *Eloquence*, and of the *Art* of ſpeaking well ; the *God* of *Travellers*,
Mer-

Merchants, and even of Thieves and Pick-pockets. He acted as Ambaſſador and Plenipotentiary of the Gods, and was concerned in all Treaties of Peace and Alliance. Sometimes he was ſeen accompanying *Juno*, either as her Guard, or to watch over her Conduct. Sometimes *Jupiter* ſends him to conduct an Intrigue with ſome new Miſtreſs. Here you have him transporting *Caſtor* and *Poliux* to *Palene*: There accompanying *Pluto's* Chariot, when he carries off *Proſerpina*: The Gods non-pluſſed with the Differences ariſen between the three Goddeſſes about Beauty, ſend him along with them to the Shepherd *Paris*. Mythologiſts reckon more *Mercuries* than one. *Laëtantius*, the Grammarian, enumerates four of them; one the Son of *Jupiter* and *Maia*; the ſecond of *Cælus* and the *Day*; the third of *Liber* or *Bacchus*, and *Proſerpina*; the fourth of *Jupiter* and *Cyllene*, who ſlew *Arges*, and fled for it, ſay the *Greeks*, into *Egypt*, where he communicated to the *Egyptians* the Knowledge of Letters. He whom moſt of the Ancients acknowledge, and to whom the Poets attribute all the Actions that paſs under the Name of *Mercury*, is the Son of *Jupiter* and *Maia*; it is to him chiefly that Temples were built, Altars and Statues ſet up. *Cicero* reckons five of them, “ one the Son of *Cælus* and
 “ the *Day*; another the Son of *Valens* and *Phoronis*; it
 “ he who dwells under the Earth, and is called *Trophoni-*
 “ *us*. The third is the Son of *Jupiter* and *Maia*: This
 “ *Jupiter* is the third in the Order of thoſe that are reck-
 “ oned. It is of this *Mereury* and *Peneiope*, that *Pan* is
 “ ſaid to have been born. The fourth is the Son of *Ni-*
 “ *lus*, whom the *Egyptians* think it a Crime to Name. The
 “ fifth whom the *Pheneales* worſhip, who is ſaid to have
 “ ſlain *Argus*, and for that Reaſon to have obtained the
 “ *Egyptian* Empire, and given Laws to the *Egyptians*,
 “ and the Knowledge of Letters.” He invented the Lyre, to which he gave three Strings, in Alluſion to the three Seasons of the Year. For theſe three Strings giving three Sounds, the Grave, the Sharp, and the Mean; the Grave answers to Winter, the Mean to Spring, and the Sharp to Summer.

Mercury, the Son of *Jupiter* and *Maia*, the Daughter of *Atlas*, became famous among the *Titan* Princes. After his Father's Death, *Italy* fell to his Lot, with the *Gauls* and *Spain*, where he reigned abſolute after the Death of his Uncle *Pluto*; and the *Mauritanix*, after that of his Grand-

Grand-father *Atlas*. He was a Prince of great Artifice, Cunning, and Diſſimulation. He travelled more than once into *Egypt*, to inform himſelf into the Manners and Cuſtoms of that ancient People, and learn their Theology, but above all the abominable Science of Magic, which was then in very great Vogue, and wherein he himſelf afterwards excelled; accordingly he was reckoned the great Augur and Soothſayer of the *Titan* Princes, who were perpetually conſulting him. *Jupiter* himſelf in his Life-time had often employed him in that Science. And this is what had given the Poets a handle to make him the Interpreter of the Gods.

Jupiter likewise found great Advantage from the Eloquence of this young Prince, having employed him in ſeveral Negotiations during the Wars, which he had with the Princeſſes of his Family, delegating him to ſeveral Places to treat with them; and this, no doubt, is what made him paſs for the Meſſenger of the Gods. As he frequently reconciled them to one another, he was taken for the God of Peace and Alliance. Add to this, that he contributed not a little by the Force of his Eloquence and the Politenefs of his Manners, to cultivate the Minds of his People, to make them docile, uniting them together by Society and Commerce, and curbing Vice by wiſe and ſevere Laws. To him is aſcribed the Invention of all the fine Arts, of the Lyre, of Medicine, Letters, Muſic, Commerce, Wreſtling, Magic, and ſeveral other Arts. In fine, we may ſay, no Prince ever gained greater Reputation for excellent Qualities, nor was more beloved by his People than he.

As for the great Number of Books written by *Mercury* upon Theology, Aſtronomy, and Medicine, *Marſham* aſcribes them to the ſecond *Mercury*, the Son of *Vulcan*, who, according to *Eusebius*, in his *Chron.* lived a little after *Moses*, that is, about fifty Years after the *Iſraelites* came out of *Egypt*. Theſe Books, according to *Clement Alexandrinus*, were to the Number of forty two; it was impoſſible for the *Egyptians* to carry their Veneration for them higher than they did. They were carried in their Proceſſions with a great deal of Ceremony and Reſpect. Firſt of all appeared the *Chanter*, who had two of them in his Hands, one containing the Hymns in Honour of the Gods, and the other Rules according to which
Kings

Kings were to govern. Next came the *Horoscopus*, this is the Name given by *Clemens* of *Alexandria* to that Minister, who carried the four Books of Astronomy, one treating of the fixed Stars, another of the Eclipses of the Sun and Moon, and the two last of the Rising of these two Luminaries. Then appeared the sacred Scribe with ten Books that treated of Cosmography, Geography, the Description of the *Nile*, &c. Then followed the *Stoli* with other ten Books upon the Subjects of Religion, namely, Sacrifices, Prayers, Festival Days, &c. The *Prophet* came up after likewise with ten Books, which were named sacerdotal, and treated of the Laws of the Gods, and of ecclesiastic Discipline. Thus, concludes the Author now quoted, there were forty-two Books in all, whereof thirty-six comprehended all that belonged to the *Egyptian* Philosophy, and the other six regarded Medicine, and treated of Anatomy, Medicaments, of the Diseases of the Eyes, of those of Women. *Mercury*, the Son of *Jupiter*, and *Maia*, died in *Egypt*. Others think he ended his Days in *Spain*, where his Tomb was even to be seen. See *Don Pezron* *Arté de la Langue des Cultes*.

Q. Who were Contemporaries with *Mercury*?

A. *Mercury* lived in the Year of the World 2531. Before *Christ* 1369 Years, to which add 1750 makes 3119 Years since his Time.

In his Time *Diborah* and *Barak* governed the *Israelites*; *Chalao*s, King of *Babylon*; *Pandion* the second, King of *Athens*; *Niobe*, King of *Phrygia*; *Cleon*, King of *Bæotia*; *Cynertas*, King of *Lacedæmon*; *Alcaus*, King of *Argos*; *Affaracus*, King of *Troy*. No Poets, no Historians at this Time.

Q. How was *Mercy* made a Goddess?

A. We learn from *Pausanias*, in his *Attics*, the Name of this Goddess, which we may render by those synonymous Terms *Indulgence*, *Compassion*, *Pity*. The Life of *Mercy*, says he, is obnoxious to so many Hardships and Sufferings, that this Goddess deserves to be in the highest Esteem: All Nations of the World should offer Sacrifice to her, because they all stand in need of her. All that we farther know about her is, that she had an Altar at *Athens*, which the Author, now quoted, calls, *ἱερὸν Ἐλεος*. The Romans gave the Name of *Asylum* to the Temple which

which they had erected to this Goddess ; as also the *Greeks*, as we learn from *Servius* and *Statius*.

Q. How was *Minerva* made a Goddess ?

A. *Cicero*, in his *Book of the Nature of the Gods*, B. iii, col. 192. finds five Goddesses of this Name; one *Minerva*; the other the Mother of *Apollo*; another the Offspring of *Nilus*, and worshipped at *Sais*, a Town in *Egypt*; a third was the Daughter of *Jupiter*; a fourth, born of *Jupiter* and *Coryphe*, the Daughter of *Oceanus*, named, by the *Arcadians*, *Corea*, to whom is owing the Invention of Chariots, drawn by four Horses; a fifth, who is pictured with winged Shoes, was the Daughter of *Pallus*. *St. Clemens* of *Alexandria*, who of all the Fathers was best acquainted with profane Antiquity, and had read a great Number of Authors, whose Works are now extant, admits also five *Minerva's*, but as to their Parents he differs somewhat from *Cicero*: The first, says he, was *Athenian*, and the Daughter of *Vulcan*; the second *Egyptian*, the Daughter of *Nilus*; the third, the Offspring of *Saturn*, invented the Art of War; the fourth, the Daughter of *Jupiter*; the last was the Offspring of *Pallas* and *Titanis*, the Daughter of *Oceanus*.

What first occurs here is the Mystery of this Goddess's Birth. *Jupiter*, we are told, after the War of the *Titans*, being now, by the Consent of the other Gods, Lord of Heaven and Earth, married *Metis*, who was accounted the wisest of her Sex; but when she was ready to be delivered, having learned from *Cælus*, that she was to bring forth a Daughter of consummate Wisdom, and a Son who was fated to be one Day Sovereign of the Universe, he devoured her; and some time after, feeling a violent Pain in his Head, he applied to *Vulcan*, who with a Stroke of his Ax cleft his Brain asunder, whence sprung *Minerva* in compleat Armour, and already full grown, in so much that she was in a Capacity to assist her Father in the War with the Giants, where she highly distinguished herself. *Jupiter*, according to some Authors, was already married to *Juno*; and what made him think of bringing forth *Minerva* was *Juno's* Barrenness. This Fiction has always appeared mysterious, and very different Explanations of it have been offered. Some of the learned Moderns have been of Opinion, that it veiled some of the sublimest Truths in Philosophy, and even the Mystery of that Word *λογος*, whereby

whereby all Things were created ; that is to ſay, the eternal Ideas in the divine Mind, which had been the Model of whatever omnipotent Wiſdom brought into Being ; that the tremendous *Egis* given her by the Poets, which no other God but herſelf was able to carry, was intended to figure her being in Power with her Father, and that her being called the Goddeſs of Arts and Sciences was only a figurative Way of ſaying, ſhe was the Intelligence of her Father ; in ſine, that the Reason of confeſcrating to her the Owl, the Serpent, and the Cock, was to denote her Vigilance, and to teach us that true Wiſdom is eternally awake. The Poets ſay, that they had all this from *Mercury Trismegiftus*, that celebrated Author, who ſeems to have diſcovered the Myſtery of the Trinity ; but there is too much Reason to think that the Poets borrowed thoſe Ideas from the Books of *Mofes*, the Knowledge whereof was brought to *Greece* by Colonies from *Egypt*, and other neighbouring Nations ; and that a confuſed Idea of the eternal Word was the Foundation of the Fables relative to his Subjects ; as fine Arts are the Production of the Mind, it was to ſay, juſt that ſhe ſprung from the Brain of *Jupiter*. *Pallas*, *Minerva*, and *Athene*, among the *Greeks*, were but one and the ſame Divinity, with this ſole Difference, that *Minerva* was properly the Goddeſs of Arts and Sciences ; and *Pallas*, who had got her Name from the Giant *Pallas* her Father, was ſhe who preſided over War, whence ſhe is ſometimes confounded with *Bellona*, of which Goddeſs I ſhall ſpeak after *Mars*.

Several Cities were diſtinguiſhed for the Worſhip they paid to *Minerva* ; amongſt others, *Rhodes* and *Athens* ; but in that *Jais* rivalled all the Cities in the World ; there this Goddeſs had even a magnificent Temple, whereof you may ſee the Deſcription, *Herodotus*, Book ii. *Athens*, or rather the *Athenians*, dedicated to her a magnificent Temple under the Name of *Parthenos*, the *Virgin*. *Phidias* adorned it with a Statue of Gold and Ivory, which was a Maſter-piece. But what made the Worſhip of *Minerva* ſtill more ſolemn, was the Feſtival the *Athenians* celebrated to her Honour, the Pomp whereof invited Spectators from all *Greece*. For her Sacrifices every Village of *Attica* was obliged to furniſh an Ox, and on the Remains they kept a public Feaſt. To the Exerciſes and Sacrifices were added a Proceſſion, in which the *Peplus* of *Minerva* was carried about. This *Peplus* was a white Robe with-
out

out Sleeves, and all worked with Gold, on which were represented the Combats and great Atchievements of *Minerva*, *Jupiter*, and the Heroes. In this Proceſſion were joined People of all Ranks and Ages, and of either Sex with this Diſtinction, that the Youths led up the Rear; the old People carried an Olive Branch in their Hands, the young Virgins Baskets, and the blooming Boys crowned with Millet ſung Hymns known by the Name of *Pæans*, while thoſe whom they called *Rapſodiſts* recited the Verſes of *Homer*: The Proceſſion advanced from the *Comunicus*, to the Temple of *Cercs Cleuſina*. This *Peplus* was faſtned to a Barge which was moved along by Machinery; Antiquity makes mention of the Quarrel and Conteſt between the Goddeſs and *Neptune*, about giving a Name to the City of *Athens*. The twelve great Gods were choſen Umpires of the Difference, and agreed that the one who produced a Thing of moſt Uſe to the City, ſhould have the naming of it. *Neptune*, with a Stroke of his Trident, made a Horſe ſpring from the Earth; and *Minerva* produced an Olive-tree, which procured her the Victory, and accordingly ſhe gave the Name *Athens* to the City of *Cecrops*. Father *Teurmenneus*, in his *Journal of Trevaux*, January 1708, hath explained this Fable. The ancient People of *Attica*, ſays he, the Poſterity of *Cethin*, a ſavage and furious Race, dwelt only in Caves, and minded nothing but hunting. The *Pelaſgi*, who made themſelves Maſters of their Country, taught them the Art of Navigation, and made Pirates of them. *Cecrops*, a Native of *Sais* in *Egypt*, led a Colony thither, aboliſhed the barbarous Manners of that People, taught them to cultivate the Ground, and to propagate Olives, for which the Soil was proper, whence, ſays he, *Sais* derived its Name: He taught them likewise to worſhip *Minerva*, who was called *Athens*, highly adored at *Sais*, and to whom the Olive-tree was conſecrated. The *Athenians*, from that Time looked upon that Goddeſs as the Protectreſs of their City, and called it after her Name. *Athens* became famous for its excellent Oil, the Profits that accrued from thence ſuggeſted a Project of reclaiming the People from Piracy: The more effectually to promote this Deſign, they invented a Fable (which was the ancient Way of propoſing any Thing to the Populace) wherein *Neptune* was ſuppoſed to have been overcome by *Minerva*,
who,

who, even in the Judgment of the great Gods, had made a more useful Discovery than *Neptune*. *Minerva* derived Names either from her Qualities, or the Places where she was worshipped; that of *Atalcomene*, given her by *Homer*, was derived, according to some, from the Name of him who erected her Statue, or, according to others, from her giving Assistance to her Favourites, as to *Hercules*, whose great Protectress she was against *Juno*; and it was, according to *Pausanias*, in the Attitude of a Woman ready to defend that Heroe. She was represented by the *Megaraeans* in the Statue of her which she had placed in the Temple of *Olympian Jupiter*. She was called *Musica*, or the Musician, a Name given her from the Statue of her which *Demetrius* made, where Serpents of the *Gorgon*, when they were struck, resounded like a Lute: The Name of *Tritonia*, or *Trillogenia* came from the River *Triton*, near which she was born, and where she had been seen for the first time; that of *Gigantophontis*, from the Aid she had given *Jupiter* against the Giants; that of *Parthenia*, because she preserved her Virginity; that of *Cassia*, because she was blue-eyed: She was called *Ippia*, that is to say, the Female Cavalier, and then she was taken for the Daughter of *Neptune*; *Stethenias* or *Robust*, *Poliuchos* or *Polias*, as you would say, the Patroness of the City; under the same Name she had a Statue at *Athens*, according to *Strabo*, all of Ivory, done by *Phidias*: She bore likewise the same Name in other Cities where she was specially worshipped: She was also called *Ellotes*, for Reasons given in the History of *Europa*; *Coriphagena*, because she sprung from *Jupiter's* Brain; this Epithet is given to her by *Plutarch*: She was denominated *Lydia*, from the City of that Name in the Island of *Rhodes*; *Ergane*, or the Inventress, because to her was ascribed the Invention of several Arts since, besides that of the Art of War. *Lucian* ascribes to her that of Architecture, the Art of Sinning, of making Cloth, Tapestry, Silk and Woollen Stuffs, are also ascribed to her by the Ancients. In fine, she was reckoned the first who had taught to plant and cultivate the Olive: She is also honoured with the Invention of Chariots, and of the Use of Trumpets and the Flute, &c.

Q. Who were Contemporaries with *Minerva*?

A. She, who was the Daughter of *Jupiter*, lived in the
Year

Year of the World 2220. Before Chriſt 1780 Years, to which add 1750 makes 3550 Years ſince her Time. *Minerva*, the Daughter of *Jupiter*, her Contemporaries were *Othniel*, *Calcb's* Son-in-law, governed the *Iſraelites*; *Amenopis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Eurotas*, King of *Lacedæmon*; *Lyncæus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Chiron* her Uncle, an excellent Phyſician, taught *Æſculapius* Phyſic, *Apollo* Muſic, *Mercury* Astronomy, and was Tutor to *Achilles*. No Poets, no Hiſtorians at this Time.

Q. Who was *Mars*, and how came he to be made a God?

A. *Mars*, called *Ares* by the *Greeks*, was, according to *Homer's Iliad*, Book i. and the other *Greek Poets*, the Son of *Jupiter* and *Juno*; it is only among the *Latin Poets* we find the ridiculous Fable ſetting forth, that *Juno*, to be avenged on *Jupiter* for having got *Minerva* without her Concurrence, had conceived *Mars* by touching a Flower in a Meadow, which the Goddeſs *Flora* had ſhewed her; a Fiction unknown to moſt of the Ancients, and which probably had only an allegorical Meaning, which it would be very needleſs to dive into; or which was invented, as *Boccace*, in his *Genealogy of the Gods*, Book xix. ſays, it was only upon Account of *Mars's* ferocious Character, whom ſhe could not conceive to be the Son of ſo polite a Prince as *Jupiter*. It is true, *Apollodorus* ſays, in his *Bibliotheca*, that *Juno* brought forth *Mars* without the Aſſiſtance of a Man; but he ſays nothing of the reſt of the Fable. Whatever be in it, *Lucian*, in his *Dialogue of the Dance*, informs us, that *Juno* gave the young *Mars* to be educated by *Priapus*, who, according to the ſame Author, was one of the *Titans*, or of the *Idæa Dædylî*; who taught him Dancing and other Exerciſes, as the Preludes of War; and that of a ruſtic and clumsy God he made him a great Captain. The *Bythenians*, adds he, tell us, that this was the Reaſon why the Tithe of the Spoils conſecrated to *Mars*, uſed to be offered to *Priapus*. If we would fully unravel the Hiſtory of this God, we muſt diſtinguiſh ſeveral Princes of his Name: The firſt, to whom *Diodorus* attributes the Invention of Arms, and the Art of marſhaling Troops in Battle, is undoubtedly *Belus*, whom the Holy Scripture calls *Nimrod*, that mighty Hunter before the Lord.

Lord. Genesis, Chap. v. who, after having practiſed his Skill upon wild Beaſts, turned it againſt Man; and, having ſubdued a great Number of them, declared himſelf their King: *Juſtin* aſcribes to *Ninus*, and the Chronicle of *Alexandria* to *Ibutas*, one of his Deſcendants, what *Diodorus Siculus* ſays of *Belus*. We learn from *Hyginus*, Fable 279; that the Name of *Belus* was given to that ancient King, becauſe he was the firſt who waged War with Animals, *Belus, a Belluis*. The ſecond *Mars* was an ancient King of *Egypt*. The third was King of *Thrace*, named *Odin*, who ſignalized himſelf ſo much by his Valour and Conqueſts, that he was promoted by that warlike People to the Honours of being their God of War, and this is he whom they call *Hyperborean Mars*: This undoubtedly is he whom *Pauſanias*, in his *Laconics* makes to have been nurſed by a *Thracian* Woman, named *Thero*, who was perhaps his Mother. The fourth is called the *Mars* of *Greece*, ſurnamed *Ares*. The fifth and laſt is the *Mars* of the *Latins*, who entered into the Priſon of *Rhea Sylvia*, and begat upon her *Romulus* and *Remus*: And this was *Amulius Numitor's* Brother. In fine, the Name of *Mars* was given to moſt warlike Princes, and every Country valued itſelf on having one, as well as a *Hercules*. Accordingly we find one among the *Gauls* under the Name of *Hefus*, and that ancient People, if we may believe *Lucan*, and after him *Laëtantius*, ſacrificed to him human Victims. We find him alſo among the *Scythians*, who have honoured him under the Figure of a Sword; and among the *Persians*, under the Name of *Orion*, who, if we may credit *Voffius* of *Idolatry*, Book i. Chap. 16. was the ſame with *Nimrod*, whoſe Name was changed at the Time of his Deification; in fine, *Julian* the Apoſtate makes mention of a *Mars* of *Edeſſa*, ſurnamed *Aziſus*. The *Greeks* threw into the Hiſtory of their *Mars* the Adventures of all thoſe I have now named: What we know particularly concerning him is the Adventures that happened to him with *Allircitus*, the Son of *Neptune*. That young Prince, as we learn from *Apollodorus*, in his *Bibliotheca*, Book iii. *Pauſaniās*, *Demofthenes*, and *Plutarch*, being in love with *Alcippe*, the Daughter of *Mars*, but not being able to gain her Affection, offered Violence to her, which ſo highly incenſed her Father againſt the preſumptuous Youth, that he put him to death. *Neptune*, enraged for the Death
of

of his Son, had *Mars* ſummoned to Judgment, and the graveſt *Athenians* being aſſembled upon ſo ſerious an Affair, declared him innocent, and acquitted him in the uſual Manner. The Place, where this famous Judgment was pronounced, was called *Areopagus*, a Name formed from that of *Mars*, named *Ares*, and the Word *Pagos*, becauſe the Aſſembly was held upon an Eminence; or, which comes much to the ſame, from *Ἄρης πάγος*, *Martis Rupes*, the Rock of *Mars*; and this, by the Bye, is the Origin of the famous Tribunal of *Areopagus*, ſo known afterwards. This celebrated Event, which makes a conſiderable Era in the *Greek* Hiſtory, happened according to the Chronicle of *Paros*, under the Reign of *Cranus*, that is, in the Year 1560 before *Jeſus Chriſt*, to which add 1750, makes in all 3310 Years ſince that Time. As they ſeldom wrote the Tranſactions of thoſe early Times without ſome Embellishments, it was given out that *Mars* had been abſolved by the Judgment of the twelve great Gods, becauſe the Judges employed in his Proceſs, were in Number twelve, choſen from the firſt Families in *Athens*. *Arnobius*, when he is proving to the *Pagans*, that *Mars* of the *Greeks* was only a deified Man, acquaints us with ſeveral Particulars of his Hiſtory. He reproaches them in the firſt Place, with knowing he was born at *Sparta*, or, according to others, in the Extremities of *Thrace*; that he had lived thirteen Months in *Arcadia* in a Priſon, where the *Alcides* kept him in Confinement; that in *Caria* Dogs were ſacrificed to him, and among the *Scythians* Aſſes. It only remains now, that we explain the Names which the Ancients gave to this God: The *Greeks* call him *Ares*, *Miſchief*, becauſe of the Ills which flow from War; but it is probable, that this Name comes from the *Hebrew* *Arits*, which imports *ſtrong, terrible*. The *Latins* derived their Name of *Mars* from *Mares*, *Males*, becauſe Men are employed in War: They called him likewise *Quadrivus* and *Quirinus*, between which Names they put this Diſtinction, that the former expreſſes *Mars* in Time of War, and the other in Time of Peace: They had two Temples dedicated to this Divinity under theſe two Titles, the one in the City, and the other without the Gates. The *Romans*, in *Romulus's* Apotheoſis, gave the firſt King of *Rome* the Name of *Quirinus*, to ſupport the Fable of his Birth, which made him paſs for the Son of *Mars*. We learn from

from *Dionyſius of Halicarnaffus*, Book ii. that the *Sabines* gave the ſame Name to their God *Enyalius*, and though he is doubtful whether it was *Mars* himſelf, yet, as that Author adds, as the ſame People called a Spear *Cures*, whence the *Latins* formed the Name *Quirinus*, it is very probable that theſe two Divinities were the ſame, and that the Spear among them was his Symbol, as the Sword among the *Scythians*. The ſame *Sabines*, according to the Teſtimony of *Varro*, called *Mars Mamercus*, which Name was afterwards given to the Family *Emilia*. The Name of *Enyalius* was derived to him from *Bellona*, and ſeems to confirm the Opinion of thoſe who will have her to be his Mother: That of *Thurius*, denotes his Impetuofity in Battle. Tho' *Mars* was worſhipped in ſeveral Places, yet no where was he in ſo high Veneration as at *Rome*, where he had ſeveral Temples, among which that dedicated to him by *Auguſtus* after the Battle of *Philippi*, under the Name of *Mars the Avenger*, was one of the moſt celebrated. Among the ſacerdotal Colleges, that of the *Salii*, the Priests of *Mars*, who were ſet apart for keeping the *Ancilia*, or ſacred Bucklers, owed its Inſtitution to *Numa Pompilius*, who founded it upon an Occaſion related by *Dionyſius of Halicarnaffus*. A Shield having fallen from Heaven, the *Haruſpices* were conſulted about this Prodigy, and they answered, that the Empire of the World was deſtined to that City, where this Shield was preſerved; *Numa Pompilius*, for fear of its being ſtolen away, ordered ſeveral to be made quite ſimilar, that the true one might not be known, and put them all in the Temple of *Mars*. *Plutarch* adds, " That King *Numa* foretold Wonders as to that " Buckler, which he ſaid he had learned from *Egeria* and " the *Muſes*. This *Ancilium*, ſaid he, was ſent for the " Preſervation of the City, and deſigned to be kept with " eleven others of the ſame Figure, and of the ſame Size; " that the Difficulty of knowing it might prevent its being " ſtolen away. *Manarius* was he who forged the Shields, " and had no other Recompence for his Labour, but the " Glory of the Workmanſhip " To conclude the Ceremony of carrying theſe Shields in the public Feſtivals, was performed in this manner; they were removed from their Place, and the *Salii* carried them in Proceſſion through the City, leaping, dancing and ſinging Verſes that had Relation to the Solemnity: The Feſtival laſted thirteen Days,

and began on the Calends of *March*, *Mars's* Month; during that whole Time no Affair of great Conſequence was allowed to be done, ſuch as marrying, taking a Journey, or a military Expedition: Which Cuſtom was religiously obſerved in the moſt early Times; but afterwards it was ſomewhat abated.

Q. Who were Contemporaries with *Mars*?

A. *Mars* lived in the Year of the World 2551, before Chriſt 1449 Years, to which add 1750, makes 3199 Years ſince his Time. That *Mars*, who killed *Allirretius*, the Son of *Neptune*, for ravishing *Allic*, his Daughter, I have according to the Chronicle of *Saros*, which puts him 1560 Years before Chriſt, to which add 1750, makes 3310 Years ſince. If we take *Mars* of *Beius*, or *Nimrod*, he lived in the Year of the World 1878, before Chriſt 2122, to which add 1750, makes in all 3872. *Mars* taken for *Nimrod*, his Contemporaries were, *Terah*, *Abraham's* Father; *Misraim*, called, Gen. xii. *Pharaoh*, King of *Egypt*; *Aſhur*, King of *Aſſyria*; *Tuiſco*, King of *Germany*; ſaid to be one of *Noah's* Sons; *Gomer* plants Colonies in *Italy*; *Tubal*, King of *Spain*; *Miſſech*, King of *Gaul*. If we take *Mars* for the Son of *Jupiter*, his Contemporaries were, *Othniel* ruled the *Iſraelites*; *Amnophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Eurotas*, King of *Lacedæmon*; *Jupiter*, King of *Crete*; and *Chiron* his younger Brother, an excellent Phyſician. No Poets, no Hiſtorians at this Time.

Q. Who was *Bellona*, and how came ſhe to be made a Goddeſs?

A. As *Mars* was the God, ſo *Bellona* was the Goddeſs of War, which is the Reaſon that I did not put her in the Letter *B*, but in this Place. I have already ſaid, that *Bellona*, whom the *Greeks* named *Enyo*, was ſometimes confounded with *Pallas*; however, in the better Authors of Mythology, they were often diſtinguiſhed from one another: Accordingly *Hefiod* calls *Bellona* the Daughter of *Chocys* and *Cete*, which was never ſaid of *Minerva*. *Varro* adds, that ſhe was the Siſter of *Mars*, and that ſhe was antiently named *Duelliona*; ſome Authors make her his Wife. The Poets vied with one another in painting her as a warlike Divinity, who prepared the Chariot and Horſes

Horses of *Mars*, when he set out for War, as may be seen in *Statius*; according to *Virgil*, this Goddess armed with a Whip, animated Warriors to the Battle.

*Et scissa gaudens vadit Discordia palla,
Quam cum sanguine sequitur Bellona flagello.*

Or, in *Lucan's* Style,

Sanguineum veluti quatiens Bellona flagellum.

She was represented further by *Silius Italicus* in his *Bucis*, Lib. v. V. 221. with her Hair dishevelled, holding a Torch in her Hand.

*Ipsa facem quatiens, ac flavam sanguine multo,
Sparsa comam, medias acies Bellona pererrat.*

Bellona had a Temple at *Rome*, in the ninth Region, near the *Porta Carmentalis*; and in that Temple the Senate gave Audience to the Embassadors, who were not allowed to enter the City, as also to Generals who returned from War. At the Gate was a small Column called the *Warlike Column*, against which, they threw a Spear whenever they declared War. *Servius* says, this Goddess had her Rank among the Gods who were called *Common*, and was reckoned equal in Power to *Mars* the God of War. The Priests of *Bellona* called *Bellonarii*, received their Priesthood by Incisions, that were made upon their Thighs; the Blood whereof, they received in the Palms of their Hands, as we learn from *Tertullian*: But *Eleanus Lamprius*, in the Life of *Commodus*, ch. 9. tells us this Incision was made in the Arm: *Bellona servientes vere exsecare brachium præcepit, studio crudelitatis*. These poor Wretches, after having thus drawn the Blood from themselves by these cruel Incisions, made a Sacrifice of it to the Goddess. This Cruelty in latter Times, however, was only counterfeited: These Priests were *Fanaticks*, who in their Fits of Enthusiasm, predicted the Taking of Towns, the Defeat of Enemies, and boded nothing but Blood and Havock; which makes *Juvenal* say,

*Sed ut Fanaticus caestros
Percussus, Bellona, tua divinitate, &c.*

The Worship of *Bellona*, tho' consecrated at *Rome*, was
H 2 yet

yet more ſo at *Comana*: There were two principal Cities of that Name, where ſhe was honoured with a peculiar Worſhip. *Bellona* is repreſented upon ſome Monuments, and upon the Medals of the *Brutians*, together with *Mars*, armed with a Pike and Buckler; but it is very difficult to diſtinguiſh her from *Pallas*.

Q. Who was *Minos*, and how came he to be made a God?

A. *Jupiter*, or rather *Aſterius*, having raviſhed *Europa*, *Agenor's* Daughter, and conveyed her to the Iſland of *Crete*, where he reigned, ſhe had by him three Sons, *Minos*, *Sarpedon* and *Radamanthus*: After the Death of *Aſterius*, *Minos* aſcended the Throne, and having the peaceful Poſſeſſion of the Kingdom, married *Itbone* the Daughter of *Licetus*, by whom he had two Children, *Jycaſtus*, who ſucceeded him, and *Acacallide*, who, according to *Diodorus*, Books iv. and v. was married to *Apollio*, that is, probably, either to one of his Priests, or to a Prince, who, on Account of his Taſte for the Sciences, or for Muſick, had acquired the Name of that God. The Iſland of *Crete*, little known before the Reign of the King we are now ſpeaking of, became then very famous; *Minos*, having governed his People with great Lenity and Juſtice, and having built ſeveral Cities, among which is reckoned that of *Apollonia*, which *Cidor*, his Grandſon, afterwards embellished, and gave it the Name of *Cidonia*. But nothing ſo much diſtinguiſhes *Minos*, as the Laws he gave the *Cretans*, ſince they have always made him be reckoned one of the greateſt Legiſlators of Antiquity. To give the greater Authority to his Laws, he retired into a Cave in *Crete*, where he feigned that *Jupiter* his Father dictated them to him; and every Time he returned from hence, as we learn from *Nicolas of Damas*, he delivered ſome new Law: This is what makes *Homer* give him the Title of *Jupiter's* Diſciple, *Διὸς μαθητὴς ὁ κρητικός*, which is thus expreſſed by *Horace*, *Ode 1. de Arte Poetica*, *circum Minos adiutus*. All the other Legiſlators have taken the ſame Way to gain Authority to their Laws: *Mineos*, King of *Egypt*, attributed his to *Mercure*, or *Teutates*; *Zalmoxis*, the *Thracian* Legiſlator, to the Goddeſs *Peſta*; *Zoroaſtres*, to his Genius; *Numa Pompilius*, to the

the Nymph *Egeria*, whom he consulted in the Forest of *Aricia*; *Pythagoras* gave out, that he went down to the Kingdom of *Pluto*; *Epimenides* again, that he had slept fifty Years in a Cave in the Island of *Crete*; and undoubtedly all of them, after *Moses*, who had received the Tables of the Law upon Mount *Sinai*, with such Pomp and Solemnity, that the Tradition thereof had spread among all Nations. *Maximus Tyrius* is of Opinion, that this Cave, into which *Minos* retired, was in Mount *Ida*. *Strabo*, after *Ephorus*, will have it, that *Minos* dwelt nine Years in Retirement in the Cave, and that it was afterwards called *Jupiter's Cave*. All Antiquity has always had a high Esteem for the Laws of *Minos*: *Plato*, *Aristotle*, *Diodorus*, *Pausanias*, *Plutarch*, and several others, have very much enlarged upon this Subject; and I should never have done, were I to quote here the Testimonies of those Authors; I shall only say, that *Lycurgus* travelled on purpose to *Crete*, there to collect *Minos's* Laws, and gave them to the *Lacedemonians*. *Josephus*, as great a Lover as he was of his own Nation, has owned that, *Minos* is the only one among the Antients, who deserved to be compared to *Moses*. According to that learned Prelate *Hectius*, *Minos* is the same with *Moses*; and here is the Parallel that runs between them; *Moses* and *Minos* lived much about the same Time. *Diodorus* gives *Minos* to Wife *Itbone*, whose Name, in the *Chaldaic* Language, signifies *Antient*, only to denote, that this Prince is of very great Antiquity. The Mother of the *Cretan* Prince, is said to have come from *Phœnicia*, only because the Parents of the *Jewish* Legislator were Natives thereof. The former is made to have reigned in *Crete*, because the latter led the *Israelites* into *Palestine*, the People whereof were sometimes named *Cretans*, as *Bochart* remarks after the Septuagint. *Minos* had no other Brother but *Rhadamanthus*, for *Sarpedon* was the Son of *Laodamia*, and Grandson of *Bellerophon*; *Moses* in like Manner had but one Brother, *Aaron*. *Diodorus* gives the Lawgiver of *Crete* but two Children; the Lawgiver of the *Jews* had just the same Number. The former professed to have received his Laws from *Jupiter*; God had given his to the latter. The one had Intercourse with the fabulous God in the Caves of Mount *Ida*; the other

with the God of *Abraham* and *Jacob* upon Mount *Sinai*. *Homer* gives *Minos* only the Honour of having had *Jupiter* for his Master; God discovered himself only to *Moses*, and he was the sole Depositary of his Commands. *Moses* employed *Aaron* to put them in Execution, as *Minos* did *Rhadamanthus*. The *Cretan* Prince was accounted the King of the Sea, only because the *Hebrew* Lawgiver commanded the Waters of the *Red Sea* to retire. The former was considered as the chief Judge of Hell, deciding what Differences arose between the other two, only because the latter established a Council to ease him of the Burden of lesser Affairs, reserving to himself the Cognizance of Causes of great Importance. But, with all due Respect to the Erudition of this learned Prelate, the Testimony of Antiquity is too decisive, to make us acknowledge another *Minos* than the *Jewish* Lawgiver; and, without entering into a critical Examination of this Parallel, which I have even softened a great deal, there are many Strokes that will not convince a Sceptic. *Minos*, a King, who had been so just in his Life-time, must needs have been honoured after his Death. Accordingly the Poets, whose Province it was to dispose of the Employments of the other World, established him Judge of *Pluto's* Supreme Court in Hell. In the System of the poetical Hell, the *Greeks* had borrowed their Conceptions thereof from the *Egyptians*; and that in appointing Judges there, after the Example of that antient People, they had singled out those from among their great Men, who had lived with the most unblemished Integrity; of which Number, they had found none who better deserved that Honour than *Minos*, *Eacus*, and *Rhadamanthus*. They afterwards divided their Functions: *Eacus*, according to *Plato*, judged the *Europeans*, *Rhadamanthus*, who had left *Crete*, and fixed his Residence in *Asia*, had the *Asiatics* for his Lot; among whom were also comprehended the *Africans*; and *Minos*, as the chief President of the infernal Court, decided the Differences that arose between the two Judges. All the Poets are agreed in this Superiority of *Minos* over his Collegues. It is not easy to fix the Date of *Minos*. If we consult the *Arundel* Marbles, where his *Era* is a little defaced, we shall there find, that this Prince reigned in the Time of *Pandion*, the first King of *Athens*,

Athens, which is said to fall in the Year before Christ, 1452. And what serves for a Confirmation of this Date; the Marbles join the Reign of *Minos* with the Invention of Iron by the *Idæi Dactyli*; when upon the burning of the Woods of Mount *Idæ*; they observed the Flowing of that Metal by the Fire; an Event which, according to an antient Chronologist, cited by *St. Clement of Alexandria*, *Strom.* Book i. falls in the Year of the World 2743, to which add 1750, makes 4493 Years since *Minos's* Time. *Minos*, after having governed his Subjects with a gentle Sway, died in *Crete*; and, being interred there, had this Epitaph upon his Tomb, ΜΙΝΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ: *Minos F. Jovis Sepulchrum.* *Minos* the First, lived in the Year of the World 2550. before Christ 1450, to which add 1750, makes 3200 Years.

Q. Who were Contemporaries with *Minos*?

A. Since his Time, *Ehud* the Benjamite ruled the *Israelites*; *Amenophthes*, King of *Egypt*; *Adalger*, King of *Germany*; *Polydorus*, King of *Thebes*; *Prætus*, King of *Argos*; *Laomedon*, King of *Sicyon*; *Bellerophon*, King of *Corinth*; *Tros*, King of *Troy*; *Jupiter*, King of *Crete*; and *Chiron*, his younger Brother, an excellent Physician, who taught *Æsculapius* Physic, *Apollo* Music, *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. How came *Modesty* to be made a Goddess?

A. *Modesty* is a Virtue too essential to the Fair Sex, not to have been ordered into a Divinity. History therefore informs, that the *Romans* worshipped her under the Name of *Pudicitia*; and this Goddess had Temples in their City, and Altars whereon Sacrifices were offered to her. But, as if the Great were to have other Gods than the Populace, there was a Distinction at *Rome* between the Chastity of the Patrician Ladies, and that of the Plebeians. The Origin of this Distinction is pretty singular. Thus we have it related by *Titus Livius*, Book ix. ch. 25. *Virginitas*, of a Patrician Family, having married a Plebeian, named *Kolumnius*, who was however afterwards Consul; her Sister, looking upon this Match to be unworthy her Name, having joined with the other Matrons, would no longer suffer her to partake in the Mysteries of the

Goddeſs of *Chafity*; but drives her out of the Temple. *Virginia*, ſtung with this Affront, got a Chapel raiſed in the Long-ſtreet, the ſame where the Goddeſs's Temple was, from which ſhe was excluded; and ſhe dedicated it to the *Chafity* of the Plebeian Ladies; where the Wives, who were not of the Senatorian Order, convened from that Time to offer Sacrifice to that Goddeſs. *Chafity* was represented under the Figure of a Woman veiled, or ſeeming to join her Right-hand, or Fore-finger to her Face, to ſignify that ſhe has no Reaſon to bluſh.

Q. Who was the *Muſes*, and how came they to be made Goddeſſes?

A. As the *Muſes* were famous, and very much honoured in the Country of *Macedonia*, which was antiently called *Pieria*, long before their Worſhip was known upon Mount *Helicon* and *Parnafus*, it is very probable, that this is the Country whence they derived their Original. *Clio*, the firſt of the *Muſes*, who derives her Name from Glory, or Renown, holds a Lute in one Hand, and in the other a *Phaeton*, or *Quil*: She is believed to be the Inventreſs of the Lute. *Enterpe*, ſo called becauſe ſhe generally imports Joy, has a Mask in her Left-hand, and a Club in her Right. She had invented a Tragedy, which is intimated by her Mask: Her double Face, which we find on one Medal, is no where elſe to be obſerved: She holds *Hercules's* Club, perhaps, becauſe Tragedy represents Heroes, among whom *Hercules* is the moſt illuſtrious. *Thalia*, or the *Flouriſhing Maid*, who invented Comedy, holds alſo a Mask in her Right-hand, the Medals represent her leaning againſt a Pillar. *Melepoſene*, or the *Charming Fair*, is diſtinguiſhed by the *Barbiton*, as *Terpyſchore*, that is, the *Jovial*, is by the Flutes which ſhe holds, as well on Medals, as in other Monuments. *Erato*, or the *Lovely*, is not eaſy to be diſtinguiſhed. *Polyhymnia*, ſo called from a Multiplicity of Songs, and not from Faithfulneſs of Memory, as ſome Authors have alledged, is to be ſeen on ſome Medals. She is drawn with a Lyre, as the Inventreſs of Harmony; this is the *Barbiton* which *Horace* gives her. *Urania*, or *Celeſtis*, is the Inventreſs of Aſtronomy, and holds a Globe in her Hand: In Medals this Globe ſtands upon a Tripod. *Calliope*, ſo called

called from the Sweetness, of her Voice, holds a Volume, as Inventress of the Heroic Poem. *Apollo* has been always looked upon by the Poets, as the Patron and Conductor of the *Muses*: And nothing is finer than their Descriptions of the Consorts of *Parnassus*, over which that God presided, and where they sung in Strains that charmed both Gods and Men. But they are not content with giving them *Apollo* for their Conductor: *Hercules* too had the same Title; and hence the Name given him of *Musagetes*. The Name of *Camæne* was given them, according to *Festus*, *Macrobius*, and *Servius*, from the Word *Cano*, because their principal Work was to celebrate the Actions of the Gods and Heroes. They were called *Heliconiades*, from a Mountain in *Boetia*, named *Helicon*, which *Otus* and *Ephialtes*, the Sons of *Aloüs*, consecrated to the *Muses*; and not from a Hill of the same Name, adjoining to Mount *Parnassus*, as most Grammarians have thought. Some Authors, however, are of Opinion, that this Name came neither from one nor other of these Mountains, but from a musical Instrument, also called *Helicon*; whereof *Ptolemy* makes mention. The Name of *Parnassodes*, given them likewise by the Poets, comes from Mount *Parnassus* in *Phocis*, which they were said commonly to frequent. That of *Ionides*, is derived from the Mountains in *Boetia*, called the *Ionian* Mountains, whence the Province itself was often called *Ionis*. From *Theſſia*, a Town in *Boetia*, they were denominated *Theſſiades*: And *Castalides*, from the Name of the Fountain of *Castalia*, which was at the Foot of Mount *Parnassus*. Though the *Muses* received divine Honours, and their Worship was celebrated in most Places in *Greece* and *Macedonia*, where Sacrifices were offered to them, yet no Body so highly adored them as the Poets, who, in Imitation of *Hesiod*, *Homer* and *Virgil*, seldom fail to invoke them at the Beginning of their Poems as Goddesses, capable of inspiring them with that Enthusiasm which is so essential to their Art. They were named *Citharistæ*, from Mount *Citharon*: *Pierides*, or *Pierææ*, from Mount *Pierus*, according to *Festus*, or according to *Stephanus*, from the Name of a City, or from that Part of *Macedonia* called *Pieris*. The Name of *Peſſades* and *Hyperboreæ* were given them from the Mountain which

which *Pegasus* made spring out of the Earth with a Blow of his Foot: It is also, from the Name of the same Fountain, that they were frequently called *Aganippides*; because that Fountain was called *Aganippic* and *Hippocrene*.

Q. Who were Contemporaries with the *Muses*?

A. We see that from the Beginning of Idolatry, Mankind have worshipped the Shadow for the Substance, the Creature for the Creator, who is God blessed for ever! I am therefore of the Opinion, that the *Muses* were no real Persons; as we have several Passions, and our Thoughts are employed upon many Subjects: The Heathens worshipped the Gifts instead of the Giver, which reduced them to the Number of nine *Muses*. That this was very ancient, we learn from *Homer*, the first of all the Poets who lived in the Year of the World 3203. I have followed, in my Calculations of the Gods and Goddeses, *Francis Tallet's* View of the *Universal History of the World*, his chronological Tables, which are the fullest, and done upon the best Plan that I ever saw of that Kind. He makes no Mention of any of the *Muses*; I therefore think that they never had any other Existence in the World, but in the Brains and Imaginations of Men and Women.

Q. How came *Nenia* to be made a Goddes?

A. *Nenia*, the Goddes of Funerals, had a Worship established, and History makes Mention of a Chapel which she had at *Rome*, without the Walls of the City. It was especially at the Funerals of old Men, if we may believe *Varron*, whose Testimony is quoted by *St. Augustin*, in his Book v. of his *City of God*, he says, that double Honours were paid to this Goddes; and from the same Divinity were derived the Names of those mournful Ditties that were sung at Funerals. This Goddes, in short, who is little known but from *Arnobius*, the only Ancient of those whose Writings are extant, that speaks of her, was never employed but in the Agonies of the Patient; then it was they began to invoke her.

Q. Why was *Death* made a God?

A. As we have observed from *Horace*, that Sleep was the

the Brother of *Death*, which is itself the deep eternal *Sleep*, we shall add here a Word or two upon that Divinity, for the *Greeks* reckoned *Death* among their Gods. Their Poets, as well as the *Latins*, and *Virgil* among others, *Aeneid*, Book ii. gives him that Title. We know nothing about the Worship that was paid him; we only learn, that the *Lacedemonians* honoured him as a Divinity, and had, as *Pausanias*, in his *Laconics*, tells us, one of his Statues near that of his Brother *Sleep*.

Q. Who were the *Nymphs* and how came they to be worshipped as Gods and Goddesses?

A. The *Nymphs* in general were among the *Pagan*, the Gods of the Mountains, Woods, Fountains and Rivers; for which Reason they got several Names. Those whose Abode was on the dry Land had the Name of *Nymphs* in general. The Guardians of the Rivers and Fountains were called *Naiads*. Those who inhabited the Pools and Marshes were called *Limniades*. Those who resided over the Groves, *Napeæ*. Those who delighted in the Woods, *Dryads*, or *Hamodryads*, if they were attached to some particular Tree; and those last lived and died with the Tree. Such as were over the Mountains were named *Oreades*: And those, in short, who dwelt in the Sea, *Nerieds*. A Kind of Sacrifice was wont to be offered them of Milk, Oil, and Honey, and sometimes the Sacrifice was a Goat.

It is not easy to say, what was the Original of these Fables that have been delivered about *Nymphs*; for there is no Possibility of making all that the Poets say of them mere Allegory. I can never persuade myself, that they meant no more by these Symbols, than to give us the Idea of the Properties of Water and fluid Bodies, which are the Principals of the Generation of Trees and Plants, and all because the Word *Nymph* comes perhaps from *Lympha*, which signifies Water; nor can I believe this to be *Hesiod's* Reason for making them spring out of the Sea-foam like *Venus*; and of their being called the Mothers of the Rivers, the Daughters of the watery Element, or of the Ocean, and the rest. Therefore, I take the Idea of *Nymphs* to have come from an antient Opinion, that the Souls of the Dead wandered about the Tombs where their Bodies were interred, or in the Places which they had frequented

frequented during their Abode in this World. This is the Sentiment of *Porphyry*; and what confirms this Opinion is, that the Stars and highest Part of the Universe were believed to be so many animated Beings; and this Notion was afterwards extended to the Earth, the Groves, the Mountains, the Rivers, to all which tutelar Divinities were assigned. This is the Original of those Divinities; but it must be owned, that in later Ages Women of all Sorts, from the Lady of Distinction to the simple Shepherdess, who had been in any Adventure, were denominated *Nymphs*. Thus our Poets, faithful Copiers of the Antients, frequently give the Name *Nymph* to the illustrious Women who enter into the Subjects of their Poems. I shall therefore subjoin a List of the *Nymphs* and *Naiads*. Their Names in an alphabetical Order are these:

<i>Acasta,</i>	<i>Corabise,</i>	<i>Halia,</i>	<i>Neso,</i>
<i>Adma,</i>	<i>Creseis,</i>	<i>Hippo,</i>	<i>Nisaea,</i>
<i>Egeria,</i>	<i>Cydippe,</i>	<i>Hycete,</i>	<i>Nisa,</i>
<i>Egle,</i>	<i>Cymodusa,</i>	<i>Jaera,</i>	<i>Ocyrae,</i>
<i>Agatete,</i>	<i>Cymothee,</i>	<i>Janira,</i>	<i>Opis,</i>
<i>Agave,</i>	<i>Deiopeia,</i>	<i>Janthe,</i>	<i>Orythya,</i>
<i>Amathia,</i>	<i>Dianaste,</i>	<i>Idothæa,</i>	<i>Panope,</i>
<i>Amphithoe,</i>	<i>Dione,</i>	<i>Idyia,</i>	<i>Panopea,</i>
<i>Amphinome,</i>	<i>Doris,</i>	<i>Laodice,</i>	<i>Pasithoe,</i>
<i>Amphitas,</i>	<i>Dosithæa,</i>	<i>Lara,</i>	<i>Peloris,</i>
<i>Amphyro,</i>	<i>Daxo,</i>	<i>Loonthodone,</i>	<i>Perfa,</i>
<i>Arethusa,</i>	<i>Drymo,</i>	<i>Ligea,</i>	<i>Perseis,</i>
<i>Asia,</i>	<i>Dynamne,</i>	<i>Limneria,</i>	<i>Petrea,</i>
<i>Atte,</i>	<i>Electra,</i>	<i>Lyceste,</i>	<i>Pherusa,</i>
<i>Beroe,</i>	<i>Ephyre,</i>	<i>Lycorias,</i>	<i>Pholoe,</i>
<i>Calianasto,</i>	<i>Erece,</i>	<i>Marcia,</i>	<i>Phyllidoce,</i>
<i>Calliroe,</i>	<i>Eudore,</i>	<i>Melantho,</i>	<i>Pitho,</i>
<i>Calypsa,</i>	<i>Europa,</i>	<i>Melite,</i>	<i>Plexaura,</i>
<i>Casinaria,</i>	<i>Eurybia,</i>	<i>Meloboris,</i>	<i>Plione,</i>
<i>Cerceis,</i>	<i>Eurymene,</i>	<i>Mernnesthe,</i>	<i>Polydora,</i>
<i>Clio,</i>	<i>Galatæa,</i>	<i>Metis,</i>	<i>Proto,</i>
<i>Clotho,</i>	<i>Galaxceura,</i>	<i>Minestra,</i>	<i>Prymno,</i>
<i>Clymene,</i>	<i>Glaucis,</i>	<i>Menopene,</i>	<i>Rhodea,</i>
<i>Clytia,</i>		<i>Memeritis,</i>	<i>Sagaritis,</i>
			<i>Sangaris,</i>

<i>Sangaris,</i>	<i>Thalia,</i>	<i>Thyia,</i>	<i>Thyrs,</i>
<i>Spio,</i>	<i>Thero,</i>	<i>Thyolla,</i>	<i>Urania,</i>
<i>Styx,</i>	<i>Thespie,</i>	<i>Thisbe,</i>	<i>Xanto,</i>
<i>Syrinx,</i>	<i>Thetis,</i>	<i>Thorebia,</i>	<i>Zeuxo,</i>
<i>Talassa,</i>	<i>Thoe,</i>	<i>Thyche,</i>	<i>Zexo,</i>

We may remark by the Bye, that some of these *Nymphs* are named twice, according to the different Manner in which the Poets, from *Berger*, has taken this List, pronounced their Names; and of others, we may observe, are the same with some of the *Muses*.

Q. Who were Contemporaries with the *Nereids* and *Nymphs*?

A. The first, as *Hesiod* says, were the Daughters of *Nereus* and *Doris*, and he names fifty of them. *Homer* reckons thirty two only; but, allowing it to be true, they lived in the Time with their Father, and of Consequence had the same Contemporaries.

As to the *Nymphs*, I said, that it was an ancient Opinion, that the Souls of the Dead wandered about the Tombs where the Bodies were interred, or in Places where they frequented during their Abode in this World. In latter Ages, Women of all Sorts, from the Lady of Distinction to the simple Shepherdess, who were handsome, beautiful, and had been in any Adventure, were denominated *Nymphs*; whose Names with these of the *Naiads*, I have given an alphabetical List, which is all that can be done for the Benefit of my Readers.

Since, by *Berger's* List, some of them have the same Names with some of the *Muses*, I may freely say, that some of them never had any real Existence, but in the Brains and Imaginations of the Poets. In latter Ages, when every Lady of Distinction, and Shepherdess of Beauty and Wit, got the Name *Nymph*, they were real Persons, and lived in the World. It is therefore impossible for me to give an Account of their Parents, and when they lived.

Q. Who was *Nereus*, and how came he to be made a God?

A. *Nereus*, whom all the Antients reckon among the Sea-

Sea Gods, was, according to *Hesiod*, the Son of *Oceanus* and *Tethys*. *Appollodorus* gives him *Oceanus* for his Father, and *Terra* for his Mother; and other Mythologists make him the Son of *Neptune*. *Hesiod* highly celebrates this *Nereus*, who was, according to him, a mild and peaceful old Man, a Lover of Justice, and Moderation. The Antients have inquired, as well as the Author of the Hymn, which is ascribed to *Orpheus*, have run out upon the Praise of this Sea God. *John* the Deacon gives a Reason for it, as ridiculous as false; it is, says he, because Seamen, who have always present Death before their Eyes, are commonly good People; but unluckily, it is quite the contrary. The good Deacon, as *M. le Clerc* remarks, had never seen either Seamen or Sailors, and speaks of them just as we do of the Inhabitants of the Moon. That learned Critic therefore has Recourse to the *Phenician* Language, in which the Words, *Nabat*, *Noac*, whence the Names of *Nereus* was derived, signify *to shine, to give Light*, which, as it relates to Man, imports *to know, to have Understanding, to be wise*. Be that as it will, all agree with *Hesiod*, that he married his Sister *Doris*. All Antiquity agrees, that *Nereus* excelled in the Art of Prediction: He foretold *Paris* the War, which the Rape of *Helen* would bring upon his Country, and he informed *Hercules* where to find the Golden Apples, that *Eurystheus* ordered him to go in Quest of. He attempted, it is said, to transform himself into various Shapes, that he might not be obliged to make that Discovery to the *Grecian* Prince; but he held him fast till he returned to his pristine Form. We learn from *Appollodorus*, that *Nereus* commonly resided in the *Egean* Sea, where he was incircled with *Nereids*, who diverted him with their Songs and Dances. Accordingly, *Pausanias* takes the old Man who was worshipped by the *Gytbeatcs*, and who, according to them, had his Palace in the Sea, to have been no other but *Nereus*, and cites in Proof of it these Verses of *Homer*,

*Ye Sisters Nereids! to your Deep's descend
Haste, and our Father's sacred Seat attend.*

POPE, *Iliad*, xviii. v. 177.

It is evident, that there is a great deal of Physiology intermixed with this Fable, the Poets having frequently taken

taken *Nereus* for the Water itſelf, as his Name imports *Heſychia*; accordingly derives it from *αἰώς*, which ſignifies *Flowing*; I am, however, of Opinion, that the Ground of this Fable exhibits to us ſome antient Prince of this Name, who became famous by Sea, and improved Navigation ſo much, that People came from all Parts to conſult him in dangerous Voyages; theſe pretended Metamorphoſes, and the various Shapes which he aſſumed to get rid of theſe who came to conſult him, are but ſo many Symbols, ſignifying, that he was crafty and artful, wiſe and prudent, like *Proteus*.

Q. Who were Contemporaries with *Nereus*?

A. Since *Nereus* foretold *Paris*, King of *Troy*, the War which the Rape of *Helen* would bring upon his Country, he was of Conſequence Contemporary with him, who lived in the Year of the World 2711, before Chriſt 1289, to which add 1750, makes 3059 Years ſince his Time. Thoſe who lived at that Time, were *Abimelech*, who ruled over the *Iſraelites*; *Belus*, King of *Babylon*; *Jaſon*, the *Athenian*; *Pliſthenes*, King of *Argos*; *Caſtor* and *Pollux*, of *Lacedæmon*; *Evander*, came from *Arcadia* to *Italy*; *Erithrus*, a *Tyrian*, King of *Spain*; *Brenner*, King of *Germany*. No Poets, no Hiſtorians at this Time.

Q. Who are the *Nereides*, and what is ſaid of them?

A. All agree with *Heſiod*, that *Nereus* married his Siſter *Doris*, and that he had by her the fifty *Nereids*, whoſe Names were theſe, *Proto*, *Ecrate*, *Sao*, *Amphitrite*, *Eudore*, *Thetis*, *Galeus*, *Glauco*, *Cymothoe*, *Speco*, *Thalia*, *Melite*, *Eulemene*, *Agave*, *Pasithea*, *Erato*, *Eunice*, *Doto*, *Pheruſa*, *Dynamene*, *Nefſa*, *Acteta*, *Protomedea*, *Doris*, *Panope*, *Galeatea*, *Hippothoe*, *Hipponoe*, *Cymodoce*, *Cymatologe*, *Amphitrite*, *Cymo*, *Etone*, *Halimede*, *Glauconome*, *Pontoporia*, *Liagor*, *Evagore*, *Laomedea*, *Polynome*, *Antonome*, *Lyſineſſa*, *Evadne*, *Pſamathe*, *Menippe*, *Nyſo*, *Eupempe*, *Themisto*, *Pro-noe*, *Nemefis*. In this Liſt, taken from *Heſiod*, *Amphitrite* occurs twice, there being two *Nereids* of that Name, which differ only in Quantity. *Homer* gives their Names with ſome Variation, and reckons only thirty two of them; the reſt, ſays he, having remained in the Bottom of the Sea, *Glauce*, *Thalia*, *Cymodoce*, *Niſſea*, *Speco*, *Thoe*, *Hal-lia*, *Cymothoe*, *Actea*, *Limnoria*, *Melita*, *Iera*, *Amphithoe*, *Agave*,

gave, *Doto, Proto, Pherusa, Dynamene, Dexamene, Amphinome, Calianira, Doris, Panope, Galatæ, Nemertis, Apfudes, Callianesse, Clymene, Ianra, Ianessa, Mære, Oribyta, Amathia*. These Names, in short, almost all derived from the *Greek*, agree perfectly to Divinities of the Sea, since they express the Waves, the Billows, the Tempests, the Calms, the Rocks, the Ports, &c.

Q, How came *Neptune* to be made a God?

A. He was, according to *Hesiod* in his *Theogony*, the Son of *Saturn* and *Rhea*, and Brother of *Jupiter* and *Pluto*. *Rhea*, having hid him in order to evade *Saturn*'s Cruelty, gave out, that she was delivered of a Colt, which the God swallowed, as he had done her other Children. As he was the first, according to *Diodorus*, Book v. who embarked upon the Sea with a naval Army, he was intitled to the Empire thereof; and *Saturn*, his Father, having given him all Power over that Element, he was considered afterwards as the God of it; and this is also what makes the Mariners, according to the same Author, address to him their Vows and Sacrifices; or, which amounts to the same Thing, in the Division which the three Brothers made of the Empire of the *Titans*, *Neptune* had for his Lot the Sea, the Islands, and all the Places that are adjoining to them. *Lactantius*, who had read *Euhemerus*'s History, by his *Divine Institutions*, Book i. chap. 2. expressly says so. *Jupiter imperium Neptuno Maris, ut insulis omnibus, & quæ secundum Mare loca sunt, omnibus regnaret*. Which however, as *M. le Clerc* remarks, is only to be understood of the *Mediterranean Sea*; the Ocean then being so little known, that they durst hardly venture upon it; *Neptune* signalized himself very much by Sea, even in his Father *Saturn*'s Life-time; who, as we have it in *Diodorus Siculus*, Book v. had given him the Command of his Fleet; he was always careful to check the Enterprizes of the *Titan* Princes, hindered them from settling in some Islands as they designed; and when *Jupiter* his Brother, whom he served always with very great fidelity, and forced his Enemies to retire to the Western Coasts, he shut them up therein so closely, that they could not get out; which gave Rise to the Fable of his having

having kept the *Titans* imprisoned in Hell, and hindered them from getting out

I doubt not but *Neptune* also distinguished himself by Sea, no less by the Establishment of Commerce, than by his Victories. It is probable that there were Merchant Ships that had traded in his Time upon the Coast of *Africa*, to which he was a good Protection. In a Word, this Prince, according to *Lactantius*, Book i. ch. 2. was *Jupiter's* Admiral, and the Superintendant of the Seas, such as *Marc Antony* was by Order of the Senate; *Cujus Regnum tale fuisse dicimus, quale Marci Antonii fuit in finitima illud imperium, cui totius orae maritimae potestatem Senatus decreverat.* This is what gives the Antients a Handle to look upon this Prince as God of the Sea, to speak of him only under this Idea, to consecrate Temples and Altars to him, to supplicate his Favour by Prayers and Sacrifices.

It is not to be doubted, that the Name of *Neptune* was given to most of the unknown Princes, who came by Sea, and settled in some new Country, or who reigned over Islands, or who signalized themselves by their maritime Victories, or by the Establishment of Commerce. This Name was even extended, if we may believe *Aulus Gellius*, to those who had as much Sternness and Ferocity as Valour. *Præstantissimas Virtute, &c. Jovis Filios poetas appellaverunt: feracissimos & immanes tanquam à Mari genitos, Neptuni Filios dixere Cyclopes & Syrenæ, & Lestrigones.* Lib. xv. cap. 21. or like *Cercyon*, the *Cyclops*, &c. Hence so many *Neptune's*, the many Wives and Mistresses, and the numerous Off-spring they gave to this God; the Metamorphoses laid to his Charge. *Vossius de Idolatria*, has taken the Trouble to unmask some of those *Neptune's*, and to determine the Time when they lived. He who had by *Libya*, *Belus* and *Agner*, was some Egyptian Prince, who lived Years before Christ 1483, to which add 1750, makes 3233 Years since his Time. He had probably distinguished himself by Sea, and at the same Time, by his Application to the Method of Breaking of Horses. He who by *Alcyone*, the Daughter of *Damius*, had *Alcyonides*, the Father of *Palamedes*, lived about the Time of that Prince. It is not unlikely, by the By, to relate his Ad-

venture. They tell us that *Danaus*, having sent his Daughter to draw Water for offering a Sacrifice, a Satyr attempted Violence upon her, (see *Philostratus's* Fable of *Neptune* and *Anymone*), the frightened Princess implored *Neptune's* Aid; the God relieved her, and put the Satyr to Flight: But he himself offered the same Insult to her, which she had just escaped by his Means. It is probable, that this Adventure, which happened near one of *Neptune's* Temples, in the Neighbourhood of *Argos*, where *Danaus*, who came from *Egypt*, was going to offer Sacrifice, refers to some Priest of that God. He who was the Father of the famous *Cercyon*, whom *Theseus* slew, lived a little before the Conquest of the *Argonauts*. He who by *Tyro*, the Daughter of *Salmonus*, had *Pelias*, lived about the same Time. He who passed for the Father of *Theseus*, was *Egeus*, King of *Athens*, who had a Mind to conceal his Marriage with *Ethra*, the Daughter of *Pitheus*. He, in fine, who is the Subject of this Article, and whose History is full of the Adventures of all the rest, lived in the Time of *Isaac*, a little before the Death of *Abraham*.

The *Scythians*, according to *Herodotus*, had also their *Neptune*, and called him *Thamimasades*; in fine, the first *Neptune* is undoubtedly *Japhet*, or some of his Sons, since this is he to whom the Scripture tells us, the Isles of the Gentiles fell by Lot, *Genesis* x. It is perhaps he of whom *Sanchoiathon* speaks, when he says, *Chryser* invented Floats of Timber, and was the first who sailed, and that for this Reason he was deified after his Death; unless we will understand it of *Noah* himself, who, in this Sense, is the antientest of all the *Neptunes*. But he who distinguished himself most was the Son of *Saturn*, or the *Titan* Prince, whom I have been speaking of.

Antiquity gives several Names to *Neptune*, and as many of them contribute greatly to let us into the Knowledge of this God, it is necessary to insist upon them a little. The Name of *Apbalion*, or of *Apbalean* (for it is found written in this last Manner upon the Medal of the *Rhodians*, which signifies firm, stable, immoveable, and answers to the *Stabilis* of the *Roman*) was given him, according to *Strabo*, Book i. upon Occasion of an unknown Island that appeared in the Sea. The *Rhodians*, then very powerful, having landed there, built a Temple in Honour of
Neptune

Neptune Aphalion, and he had very ſoon ſeveral others. If we may credit the antient Scholiaſt upon *Ariſtophanes*, there was one of them upon the Cape of *Tenarus* in *Laconia*; and, according to *Pauſanias*, in his *Achaicis*, another near the Port of *Patras*: This Surname, in ſhort, was perfectly agreeable to this God; becauſe, as he was thought to have the Power of ſhaking the Earth, ſo he had likewiſe that of eſtabliſhing it. *Servius*, upon that Paſſage, where *Virgil* ſays of *Neptune*,

*Neptunus muros, magnoque emota tridenti
Fundamenta quatit.*

Which makes *Macrobius*, Satyr 1. Book i. ſay, that the Gods had often oppoſite Titles, with Reſpect to one and the ſame Thing in their Dependance; and that as *Neptune* had the Name of *Eneſiſſion*, which denoted his Power to ſhake the Earth; ſo he had that of *Aphalion*, to teach us, that he had alſo Power to eſtabliſh and ſupport it; accordingly they ſeldom failed to offer Sacrifices to him in great Storms and Earthquakes.

The *Ionians*, as are told by *Herodotus*, called this God *Helicanian*, and aſſembled with great Concourse of neighbouring People upon the Promontory of *Mycæ*, to offer Sacrifice to him; ſee Book i. ch. 48. They gave him the Name of King, from the Adventures which he had with *Minerva*, about the Territory of *Trezene*: For *Jupiter* having ordered, that they ſhould have it in common, he took the Name of King thereof, and *Minerva* that of *Polyus*, as we learn from *Pauſanias*, in his *Corinthium*, as he took that of *Proclſtus*, from another Conteſt which he had with *Juno*, about the Country of *Argos*. In Reſentment that *Jupiter* had adjudged it to that Goddeſs, he laid all the Country under Water; but *Juno*, having ſuppliated him to ſtop the Inundation, he yielded to her Requeſt, and upon this he got the Epithet now mentioned, which ſignifies *effluere*, to flow out; becauſe he had made the Waters of the Rivers that overflowed the Country to retire. A Temple was alſo erected to him under this Name. The Surname of *Tridentæus* has no Difficulty in it, that of *puentæus* was in Alluſion to the Noiſe of the Sea, which reſembles the Bellowing of a Bull: For this Reaſon, ſay the *Mythologiſts*, that Animal was ſacrificed

Sacrificed to him, and he himself was called *ταυρος*, or *ταυρεος*, and the Festivals that were celebrated in Honour of him, were called *ταυρια*. But the most pompous Epithets were those mentioned by *Pausanias*, in his *Laconics*, *Lord of the Earth*, which was an Inscription on one of his Statues in *Lucania*; and that of *Soter*, or the *Saviour*, which, according to *Herodotus*, Book vii. was given him, probably by some of those who believed he had saved them from some great Danger. In fine, this God had several other Names from the Places where he was peculiarly honoured, as those of *Tenarius*, from the Promontory of that Name in *Lucania*. *Onchestius*, from the City *Onchestus*. *Isthmus*, from the *Isthmus* of *Corinth*, where he had a magnificent Temple, whereof *Pausanias*, in his *Corinthium*, gives the Description. *Heliconius*, from *Helicon*, &c. The *Romans* gave him that of *Consus*, answering to *Hippius*, which we have explained: Hence the Name of the Festivals, called *Consualia*, celebrated in Honour of him, during the *Circensian Games*.

Neptune was one of the most highly adored Gods of the Pagan World: For, besides the *Lybians*, who reckoned him their great Divinity, there were in *Greece*, and *Italy*, especially in the maritime Places, a great Number of Temples raised in Honour of him, as also Festivals, and Games; particularly those of the *Isthmus* of *Corinth*, and those of the *Circus* at *Rome*, were especially consecrated to him under the Name of *Hippius*, one of the Exercises there being Horse-races.

The *Romans* too had so great Veneration for this God, that besides the Festivals, which they celebrated in Honour of him on the first of *July*, and which was appointed to that Day in their Calendar by the Word *D. Neptuni Ludi*, the whole Month of *February* was consecrated to him; either because the half of it was destined among them to Purifications, whence its Name *February*, to *expiare*, or *purify*, was derived; those Purifications being chiefly performed by Water, the Element over which this God presided; or perhaps, to supplicate him to be propitious to the Sailors, previously to their setting out to Sea at the Beginning of Spring; the Singularity in them was, that as *Neptune* was believed to have formed the first Plants, the Flowers and Trees, covered with Flowers,

ceased from all Labour during the Festivals of the Gods and enjoyed Rest, which none durst disturb.

Besides ordinary Victims; namely, the Horses and the Bull, sacrificed to this God, and the Libations that were in Honour of him, as we are told by *Herodotus*, Book vii. the *Aruspices* offered to him particularly, the Gall of the Victim, the Bitterness of that Entrail having an Affinity with the Sea-water.

Q. Who were Contemporaries with *Neptune*?

A. *Neptune* lived in the Year of the World 2543, before Christ 1457, to which add 1750, makes 3207 Years since his Time. His Contemporaries were, *Othniel*, *Caleb's* Son-in-law, ruled over the *Israelites*; *Amenophis*, King of *Egypt*; *Tutuamos*, King of *Babylon*; *Erechtheus*, King of *Athens*; *Eurotas*, King of *Lacedemon*; *Lynceus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Sisyphus*, King of *Corinth*; *Erichthonius*, King of *Troy*; *Saturn*, King of *Crete*; *Testa*, a *Libyan*, King of *Spain*; *Ingram*, King of *Germany*; *Mantho*, King of *Gaul*; *Chiron*, *Neptune's* younger Brother, an excellent Physician, taught *Æsculapius* Physic, *Apollo* Music, *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. You spoke of *Deucalion's* Deluge, What do you say to that of *Ogyges*?

A. *Ogyges* was not a Native of *Greece*, his very Name alone sufficiently proves him to be a Stranger; but whether he came from *Egypt* or *Phœnicia*, or from the Country of *Amolek*, is more than I am able to determine. He went and settled at *Thebes* in *Boetia*, named frequently by the Antients *Ogygian Thebes*, and he also reigned over *Attica*. It is under his Reign the Inundation happened, which occasioned great Desolation in the Country, and went by the Name of the Deluge. *Ogyges* married *Thebe*, the Daughter of *Jupiter* and *Iodamia* (see *Pausanias's Attics*) by whom he had two Sons, *Cadmus* and *Eteusius*, who built the City *Eteusis*, and three Daughters, *Alphomene*, who is said to have nursed *Minerva*, who at that Time appeared upon the Borders of the Lake *Tricenis*; whence *Homæ* has given to that Goddess the Epithet of *Alphomeneia*; the second of these Daughters was called *Adia*, who communicated her Name to a Town in *Boetia*; and the

the third *Thelſinia*. Theſe three Princeſſes, after their Death, were worſhipped as Divinities, under the Name of the *Praxidican Goddeſſes*. See *Pauſanias* in his *Attica*.

Theſe two Sons of *Ogyges* reigned, the one in *Boetia*, the other in *Eleuſis*: For no Credit is to be given to thoſe, who ſay, that *Attica* was laid ſo much under Water by that Deluge, as to continue a long Time uninhabited. *Euſebius* ſays, it remained deſolate 190 Years. Whether *Ogyges* perished or not in the Inundation, is what we cannot poſitively ſay.

Among the three Daughters of *Ogyges*, *Alalcomene* was the moſt celebrated, from the Office ſhe had given her, of being Nurſe to *Minerva*, and from the Worſhip that was paid to her after her Death. She was reckoned the Goddeſs who brought Deſigns to a happy Iſſue, as is implied in the Word *Praxidice*. To her were offered in Sacrifice the Heads of Animals, as we are told by *Suidas*, on the Word *Praxidice*. *Pauſanias*, in his *Laconia*, adds, that *Menelaus*, upon his Return Home from the Siege of *Troy*, erected to her a Statue, as having, by her Aſſiſtance, put an End to the War, which he had undertaken for the Recovery of *Helen* his Wife.

Whatever Diversity of Opinions we find as to the *Epocha* of the Deluge of *Ogygis*, I reckon it may be placed towards the Year 1796 before Chriſt, to which add 1750 makes 3540 Years ſince *Ogygis*'s Time and the Deluge.

Q. Who were Contemporaries with *Ogygis*?

A. *Ehud*, the *Benjamite*, ruled the *Iſraelites*; *Tutæus*, King of *Babylon*; *Eumolpus*, King of *Thrace*; *Amyclas*, King of *Lacedæmon*; *Acriſius*, King of *Argos*; *Laomedon*, King of *Sicyon*; *Bellerophon*, King of *Corinth*; *Tros*, King of *Troy*; *Remus*, King of *Spain*; *Adelgar*, King of *Germany*. The great Flood in his Time was the ſame with *Deucalion*'s, and both of them are diſguiſed by the *Greeks*. No Poets, no Hiſtorians at this Time.

Q. How came the Oracle of *Dodona* to be founded?

A. We learn from *Herodotus*, that the Oracle of *Dodona*, the moſt antient of *Greece*, and that of *Jupiter Hammon* in *Lilyæ*, had the ſame Original, and both owed their Inſtitution to the *Egyptians*, as all the other Antiquities of *Greece*. Here is the Allegory, under which this Piece of
History

History is wrapped up. Two Pigeons, say they, taking Flight from *Thebes* in *Egypt*, one of them came to *Libya*, and the other having flown as far as the Forest of *Dodona*, in *Chama*, a Province of *Epirus*, alighted there, and let the Inhabitants of the Country know, that it was the Will of *Jupiter* to have an Oracle in that Place. This Prodigy astonished those who were Witnesses to it, and the Oracle being founded, there was very soon a great Concourse of Consulters. *Servius* on the third *Æneid*, v. 466. adds, that *Jupiter* had given to his Daughter *Thebe* these two Pigeons, and communicated to them the Gift of Speech. *Herodotus*, who, Book i. judged rightly the Fact which gave Rise to the Institution of the Oracle, was couched under the Fable, has examined into its historical Foundation. *Phenician* Merchants, says this Author, some Time ago carried off two Priestesses of *Thebes*; she who was sold in *Greece*, took up her Residence in the Forrest of *Dodona*, where the *Greeks* came to gather Acorns, their antient Food; there she erected a small Chapel at the Foot of an Oak, in Honour of *Jupiter*, whose Priestess she had been at *Thebes*; and this was the Foundation of the antient Oracle, so famous in succeeding Ages. The same Author subjoins, that the Woman was called the *Pigeon*, because they understood not her Language, but, soon coming to be acquainted with it, they reported, that the Pigeon spoke. *Abbé Sallé*, who takes this Fable to have been built upon the double Meaning of the Word *πελειας*, which signified Pigeons, in *Attica*, and several other Provinces of *Greece*, while, in the Dialect of *Epirus*, it imported old Women. *Servius*, who fully comprehended the Sense of this Fable, is only mistaken in his Explanation of it, by changing the Appellative *Peleias* into a proper Name. "There was, says he, in the Forrest of *Dadonia*, a Fountain that run with a soft murmuring Noise, at the Foot of an Oak: An old Woman named *Peleias* interpreted this inarticulate Sound, and by Means thereof gave Predictions to those who came to consult her. *Quæ murmura anus nomine Peleias, interpretata hominibus diserebat*, *Servius*, *Æn.* iii. v. 466. The double Meaning of the same Word, supplies us with an Answer to the Question, which *Ptolemy Ephesion*, says *Alexander*, proposed to his Master *Aristotle*: Why *Homer* makes the *πελειας* furnish

niſh *Jupiter* with Ambroſia ? For the Philoſopher might have ſolved the Queſtion, by ſaying, the Poet meant by that Word, not Pigeons, but the Prieſteſs of that God, who prepared the Meat of the Sacrifices that were offered to him.

In antient Times the Oracle of *Dodona*, was given by the Murmuring of the Fountain now mentioned : But afterwards, it ſeems, they had Recourſe to more Formalities, and this was the Artifice they fell upon. They ſuſpended in the Air ſome brazen Kettles, near a Statue of the ſame Metal, which was likewiſe ſuſpended, and held a Laſh in its Hand. This Figure, being agitated by the Wind, ſtruck againſt the Kettle that was next it, which communicating the Motion to the reſt, raiſed a chattering Din which continued pretty long, and upon the Noiſe they formed Predictions. Hence the Foreſt of *Dodona* had even taken its Name, for *Dodo* in *Hebrew* ſignifies a Kettle. If you aſk what gave Riſe to the Fable of theſe Oracles being delivered by the Oaks of themſelves ; the Answer I take to be this, that the Miniſters of that Oracle hid themſelves in the Hollow of the Oak, when they gave their Reſponſes ; from theſe ſpeaking Oaks, to mention it by the bye, came the Origin of that other Fable, about the Maſt of the Ship *Argo*, cut in the Foreſt of *Dodona*, which, according to *Onomacritus*, *Apollius* of *Rhodes*, and *Valerius Flaccus*, gave Oracles to the *Argonauts*, ſailing to *Colchis* for the Golden Fleece. No ſooner was the Sound of the Kettles over, than the Women whom they named *Dodonidæ*, delivered their Oracles, either in Verſe, as appears from the Collection made of them ; or by the Lots, as *Cicero* ſeems to think, in his Books of *Divination*.

Q. Tell me Something of the Oracle of *Jupiter Hammon* ?

A. What I have taken from *Herodotus* in the Answer to the preceding Queſtion, proves the Oracle of *Jupiter Hammon* in *Libya*, to have been as antient as that of *Dodona*, whoſe Hiſtory we have ſeen. This other became likewiſe famous, and they flowed from all Parts to conſult it, notwithſtanding the Inconveniencies of ſo long a Journey, and the burning Sands of *Libya* they had to go through

through. One knows not well, what to think of the Fidelity of the Priests who miniſtered to the God : Sometimes they were Proof againſt Corruption, as appears from the Charge they gave in at *Sparta*, againſt *Lyſander*, who had offered to bribe them, in that Scheme, he was projecting to change the Order of Succeſſion to the Throne; ſometimes they were not ſo ſcrupulous; witneſs the Story of *Alexander*, who, either to ſcreen the Reputation of his Mother, or from pure Vanity, affected to be the Son of *Jupiter*; ſince the Priest of that God, ſtood in Readineſs to receive him, and ſaluted him, Son of the King of the Gods. We learn from *Quintus Curtius*, and other antient Authors, that the Statue of *Jupiter Hammon* has a Ram's Head with its Horns; and from *Diodorus Siculus*, the Manner in which the God delivered his Oracles, when one came to conſult him, twenty four of his Priests bore upon their Shoulders in a gilded Barge, the Statue of their God, ſparkling with precious Stones; and thus, without keeping a conſtant Courſe, they moved on, whitherſoever they thought the Impulſe of the God carried them. A Troop of Matrons and Virgins accompanied this Proceſſion, ſinging Hymns in Honour of *Jupiter*. *Quintus Curtius*, who reports the ſame Story, Book v. ch. 7. adds, that the Barge, on which they bore the Statue of this God, was adorned with a great many Silver Goblets, hanging down on either Side,. Probably, it was from ſome Sign or Motion of the Statue, that the Priests pronounced the Deciſions of their God; for as *Strabo*, Book xvii. remarks, upon the Authority of *Caliſthines*, the Responses of that God were not in Words, as at *Delphi*, and among the *Branchidæ*, but a Sign; and he quotes upon this Occaſion that Verſe in *Homer*; where the Poet ſays, *Jupiter* ſignified his Conſent by bending his Brows.

Q. What do you ſay of the Oracle of *Apollo*?

A. The Oracle of *Apollo*, in the City of *Heliopolis* in *Egypt*, according to *Macrobis*, Satire, lib. i. ch. 23. that God gave his Responses in the ſame Way with *Jupiter Hammon*; “ The Statue of that God, ſays he, is carried in the ſame Manner as thoſe of the Gods, in the Proceſſion at the *Circenſian* Games, the Priest attended by the principal Perſons of the Country, who join in the Ceremony, having their Heads ſhaved, and after a
I
“ long

“ long Continuance, ſet forward, not as they are inclined
 “ themſelves, but according as they are impelled by the
 “ God whom they bear, by Motions reſembling thoſe of the
 “ Statues of *Fortune* at *Antium*”. It was probably by
 the ſame Kind of Motions of the Statue of *Jupiter Phœus*,
 that his Priests delivered their Oracles, as may be ſeen in
Eusebius, and in *Rufinus*.

Q. What have you to ſay of the Oracle of *Delphi*?

A. If the Oracle of *Delphi* was not the moſt antient of
 thoſe in *Greece*, it was at leaſt the moſt celebrated, and
 that which continued longeſt. To relate all that has been
 ſaid about this Oracle would oblige me to copy all the an-
 tient Authors, and not a few of the Moderns: And there-
 fore to ſatisfy thoſe, who do not love long Narrations,
 I ſhall only give here an Abſtract of its History.

At what Time this Oracle was founded, is not known;
 which, in the firſt Place, proves it to be of great Anti-
 quity, nor was *Apollo* the firſt who was conſulted there.
 But the Antients not being agreed, as to the Gods who
 had this Oracle ſucceſſively, it is neceſſary to give their
 Opinions. *Æſchylus*, in the Beginning of his Tragedy of
 the *Eumenides*, ſays, *Terra* was the firſt who gave Ora-
 cles there; after her *Themis*, then *Phœbe*, another Daugh-
 ter of *Terra*. *Phœbe* according to the Mythologiſts, was
 Mother to *Latona*, and Grand-mother to *Apol'o*, and he,
 in ſhort, was the fourth. *Ovid*, in *Meta.* Book i. Verſe
 316. only informs us, that *Themis* delivered Oracles at the
 Foot of *Parnaffus*; and, that *Pyrrhus* and *Deucalion* came
 to conſult her, about the Means of replenishing the Earth,
 whoſe Inhabitants had been deſtroyed by the Deluge.
Pauſanias adds, that before *Themis*, *Terra* and *Neptune* had
 likewise given their Oracles there; and, if we take the
 Authority of the old Scholiaſt upon *Lycophron*, *Saturn* too
 had been conſulted, with *Neptune* and *Terra*. *Diodorus*
Siculus, who was at the Pains to enquire into the Origin of
 this Oracle, reports, Book xvi. a Tradition, which he
 had taken from Monuments of the greateſt Antiquity.
Goats, ſays he, that were feeding in the Valleys of *Par-*
naffus, gave Riſe to the Diſcovery of this Oracle. There
 was in the Place, ſince called the Sanctuary, a Hole, the
 Mouth of which was very ſtrait: Theſe Goats having
 come near it with their Heads, began to leap and friſk
 about

about ſo ſtrangely, that the Shepherd, whom *Plutarch* calls *Corax*, being ſtruck with it, came up to the Place, and leaning over the Hole, was ſeized with a Fit of Enthuſiaſm, whereby he was prompted to utter ſome extravagant Expreſſions, which paſſed for Prophecies. The News of this Wonder, drew thither the People in the Neighbourhood, who no ſooner approached the Hole, than they too were tranſported into the like Enthuſiaſm, ſurpriſed with ſo aſtoniſhing a Prodigy, they ſuppoſed it to proceed from ſome friendly Deity, or from the Earth itſelf, and from that Time, they began to confer a peculiar Worſhip upon the Divinity of the Place, and to look upon what was delivered in thoſe Fits of Enthuſiaſm, as Predictions and Oracles. The Place where the Hole was obſerved, was on a riſing Ground, near *Parnaffus*, a Mountain in *Phocis*, on the South-Side, and here they afterwards built the Temple and City of *Delphi*. Several Gods having given Oracles there ſucceſſively, as has been already obſerved, the Hiſtorians and Poets give very odd Accounts of the Manner of their abdicating their Right. *Terra* gave her Oracles herſelf, and *Neptune* his by the Adminiſtration of a Priest, named *Pyrcon*. From *Terra*, the Oracle paſſed to *Themis* her Daughter, who poſſeſſed it pretty long; and reſigned it in Favour of *Apollo*, whom ſhe fondly doated upon. According to an antient Tradition followed by *Euripides*, in his *Iphigenia*, the Reſignation was far from being voluntary. *Apollo*, whom *Pan* had taught the Art of Prediction, being arrived at *Parnaffus*, with the Equipage deſcribed by *Homer*, that is, cloathed in his immortal Robes, perfumed with Eſſences, and in his Hand a Golden Lyre, on which he played melodious Aires, ſeized the Sanctuary by Force, ſlew the Dragon, which *Terra* had poſted there to be the Keeper, and made himſelf Maſter of the Oracle. *Neptune*, who likewise had his Share therein, not being inclined to diſpute it with his Nephew, exchanged it with him for the Iſland of *Galaxia*, over againſt *Trezena*. From that Time none but *Apollo* delivered Oracles at *Delphi*. It is eaſy to perceive, that the Fiction has no other Foundation but the Interests of the Priests, who ſeeing the Zeal of the People turn cool, tried to awaken it, preſenting them with new Objects of Worſhip. Whatever be in that, the Oracle of *Apollo* got the better of all

the reſt, both in its high Reputation and Long ſtanding. Thither, they flock'd from all Parts to conſult the God; *Greeks, Barbarians*, Princes and private Perſons, Men of all Characters, upon every minute Enterprize, as well as Affairs of great Importance, came to *Delphos*, either in Perſon, or ſent a Deputation, to know the Mind of *Apollo*. Hence, the vaſt Donations, and immense Riches; wherewith the Temple and City was fill'd, and which became ſo conſiderable, as to be compar'd to thoſe of the *Persian* Kings. About the Time, when this Oracle was firſt diſcovered, all the Myſtery, requiſite to obtain the prophetic Gift, was to approach the Cavern, and ſuck in the Vapours which iſſued from it, and at that Time, the God inſpired all Sorts of Perſons indifferently: But at Length, ſeveral of theſe Enthuſiaſts, in the Exceſs of their Fury, having thrown themſelves headlong into the Gulf, they thought fit to provide a Remedy againſt that Accident, which frequently happened. They ſet over the Hole a Machine, which they call'd a *Tripod*, becauſe it had three Feet, and commiſſion'd a Woman to get upon this Sort of Chair, whence ſhe might catch the Exhalation, without any Danger, becauſe the three Feet of the Machine ſtood upon the Rock. This Prieſteſs was nam'd *Pythia*, from the Serpent *Python*, ſlain by *Apollo*. At firſt, there were promoted to this Miniſtration young Women, who were yet Virgins, and great Precaution, was taken in the Choice of them. The *Pythia* was ordinarily choſen from a poor Family, where ſhe had lived in Obſcurity, free from Luxury and Affectation of Dreſs, and other gaudy Ornaments, with which young Women ſet themſelves to ſhew. Ignorance itſelf was one of the Things that qualify'd them for being promoted to this Dignity, and no more was requir'd in her who was to be elect'd, but to be able to ſpeak and repeat what the God dictat'd. The Cuſtom of chuſing young Women laſted long; and would have been kept up ſtill, had it not been for an Accident, which occaſion'd its being abolish'd. A young *Theſſalian*, nam'd *Echecrates*, being at *Delphi*, ſee *Diodorus* ch. 1. fell in Love with the Prieſteſs, who was extremely beautiful, and raviſh'd her. To prevent any Abuses of the like Nature for the future, the People of *Delphi*, made an expreſs Law, ordaining, that none ſhould be choſen, but Women above 41 Years old. At
firſt

fiſt, they had only one Prieſteſs, and ſhe ſufficed for giving Reſponſes to thoſe who came to *Delphi*; but in After-times, there were two or three of them.

The Oracles were not delivered every Day: Sacrifices repeated over and over again, until the God who delivered them was pleaſed, conſumed frequently a whole Year, and it was only once a Year, in the Month *Boeotius* which answered to the Beginning of Spring, that *Apollo* inſpired the Prieſteſs. Except on this ſet Day, the Prieſteſs was forbid, on Pain of Death, to go into the Sanctuary to conſult *Apollo*. *Alexander*, who before his Expedition into *Asia*, came to *Delphi* on one of thoſe ſilent Days, during which the Sanctuary was ſhut, entreated the Prieſteſs to mount the Tripod: She reſuſed, and quoted the Law which ſtood in her way. This Prince being naturally haſty, and impatient to ſet out, drew the Prieſteſs by Force from her Cell, and was leading her himſelf to the Sanctuary; which gave her Occaſion to ſay, *My Son, thou art invincible*. At the Words he cryed out, that he was ſatiſfied, and would have no other Oracle. The Prieſteſs herſelf made great Preparation for diſcharging her Duty: She faſted three Days, and before ſhe mounted the Tripod, ſhe bathed herſelf in the Fountain of *Caſtalia*. There ſhe ordinarily waſhed her Feet and Hands, ſometimes her whole Body, and ſhe ſwallowed a certain Quantity of Water from that Fountain, becauſe *Apollo* was thought to have communicated a Part of his Enthuſiaſtic Virtue to it. After this ſhe was made to chew ſome Leaves of the Laurel Tree, gathered near that Fountain: The Laurel was the Symbol of Divination, and wanted not its Influence to promote Enthuſiaſm. After theſe great Preparations, *Apollo* gave Signals himſelf of his Arrival in the Temple; the whole Fabrick, by I know not what Artifice, trembled and ſhook its very Foundation, as likewiſe a Laurel Tree which was at the Entry of the Temple: Then the Prieſts, who were likewiſe called Prophets, took Hold of the Prieſteſs, led her into the Sanctuary, and placed her upon the Tripod. As ſoon as ſhe began to be agitated by the divine Exhalation, you might have ſeen her Hair ſtand an End, her Mein grow wild and ghawſtly, her Mouth begin to foam, and her whole Body ſuddenly ſeized with violent Tremblings. In this Plight ſhe attempted to get away from the Prophets, who

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holding her as it had been by Force, while her Shrieks and Howlings made the whole Temple reſound, and filled the By-ſtanders with a ſacred Horror. In fine, being no longer able to reſiſt the Impulſe of the God, ſhe gave herſelf up to him, and at certain Intervals uttered ſome unconnected Words, which the Prophets carefully picked up, ranged them in Order, and put in Form of Verſe, giving them a Connection, which they had not as they were delivered by the Prieſteſs (ſee *Herodotus*, *Plutarch*, and *Strabo*). The Oracle being pronounced, ſhe was taken down from the Tripod and conducted back to her Cell; where ſhe continued for ſeveral Days, to recover herſelf from her Conflict. We are told by *Lucan*, that ſpeedy Death was frequently the Conſequence of her Enthuſiaſm. As the Prieſteſs was only the Inſtrument made Uſe of to reveal the Will of *Apollo*, ſo the Oracle had ſeveral other Miniſters; Prieſts or Prophets, who took Care of every Thing belonging to it; who chuſe the Victims, offered up the Sacrifices, repeated them when they were not propitious, conducted the Prieſteſs to the Tripod, where they placed her in a convenient Poſture for receiving all the Vapour that iſſued from the Cave, at the Mouth of which ſhe ſat, they put her Words together, and delivered them to the Poets, another Sort of Miniſters, by whom they were put in Verſe. From a Paſſage in *Plutarch* it appears, that thoſe Poets, together with the Prophets, were about the Prieſteſs when ſhe pronounced the Words which the God dictated to her. The Verſes compoſed by theſe Poets were ſtiff, of a wretched Compoſition, and always obſcure; which gave Occaſion to that Piece of Raillery, That *Apollo*, the Prince of the *Muſes*, was the worſt of Poets. Sometimes the Prieſteſs herſelf pronounced her Oracles in Verſe, at leaſt we are told ſo of one of them, called *Phemonoe*: In latter Times they contented themſelves with delivering them in Proſe; and this *Plutarch* reckons to have been one Cauſe of the Declenſion of the Oracle.

Q. What do you ſay of the Oracle of *Trophonius*?

A. Tho' *Trophonius* was only a Heroe, nay, according to ſome Authors, an execrable Robber; yet he had an Oracle in *Boeotia*, which became exceeding famous, and where grand Ceremonies were uſed before obtaining the Reſponſe. As no Body has deſcribed it more fully
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and more accurately than *Pausanias* who had conſulted it, and ſubmitted to all its irkſome Formalities, we cannot do better than tranſcribe what he ſays of this Parſonage and his Oracle in his *Boetia*, p. 599. *Erginus*, ſays he, the Son of *Clymenus*, King of *Orcomenus*, being far advanced in Years, and inclined to marry, came to conſult the Oracle of *Apollo*, Whether he ſhould have Children? The Priſteſs, puzzled with this Queſtion, answered him in enigmatical Terms, that tho' he was rather too late in coming to a Reſolution, yet he might entertain good Hopes if he married a young Wife. Conformable to this Reſponſe, he married a young Woman, by whom he had two Sons, *Trophonius* and *Agamides*, who both of them became afterwards great *Architects*. By them was built the Temple of *Apollo* at *Delphos*, and *Hyrieus's* Treasuſe-houſe. In the Conſtruction of this Edifice they had reſourſe to a ſecret Stratagem, known to none but themſelves: By Means of a Stone in the Wall, which they had the Art of taking out and putting in again, ſo as no Body could diſcover, they had Access every Night to this Treasuſy, and robbed *Hyrieus* of his Money. He obſerving his Money diminiſhed, and yet no Appearance of the Doors being opened, ſet a Trap about the Veſſels which contained his Treasuſe, and there *Agamides* was caught. *Trophonius* not knowing how to extricate him, and fearing leſt, if he was the next Day put to the Rack, he ſhould diſcover the Secret, cut off his Head. *Pausanias* gives us no Account of the Life of *Trophonius*; only, as to the Manner of his Death, he tells us that the Earth opened and ſwallowed him alive, and that the Place where it happened is ſtill called at this Day *Agamides's* Pit, which is to be ſeen in a ſacred Grove of *Lebadea*, with a Pillar ſet over it. The Death of thoſe two Brothers is told otherwiſe by *Plutarch*, who cites *Pindar*. After the Building of the Temple of *Delphos*, whoſe Foundation was laid by *Apollo* himſelf, as it is in *Homer*, they asked their Reward of that God, who ordered them to wait eight Days, and in the mean Time to make merry; but at the End of that Term they were found dead. *Lebadea*, continues *Pausanias*, is a City as much adorned as any throughout *Greece*: The ſacred Grove of *Trophonius*, with his Statue, which is the Work of *Praxiteles*. They who come to conſult this Oracle, muſt perform certain Ceremonies; before they

go down into the Cave where the Responses are given they muſt paſs ſome Days in a Chapel dedicated to *Good-Genius*, and to *Fortun* ; that Time is ſpent in Self-purification, by Abſtinence from all Things unlawful, and in making Uſe of the Cold-bath, for the Warm-baths are prohibited ; thus the Suppliant is not allowed to waſh himſelf, unleſs in the Water of the River *Hercyna*. He muſt ſacrifice to *Trophonius* and all his Family, to *Jupiter* ſurnamed King, to *Saturn*, to *Ceres* ſurnamed *Europa*, who was believed to have been *Trophonius*'s Nurſe ; thus the God had plentiful Provision of Fleſh offered to him in Sacrifice. There were Diviners alſo to conſult the Entrails of every Victim, to know if it was agreeable to *Trophonius*, that the Perſon ſhould come down into his Cave ; but he eſpecially revealed his Mind by the Entrails of a Ram which was offered to him in the laſt Place. If the Omens were favourable, the Suppliant was led that Night to the River *Hercyna*, where two Boys about twelve or thirteen Years old, (*Pauſanias* ſays they were called *Mercurius*) anointed his whole Body with Oil. Then he was conducted as far as the Source of the River, and was made to drink two Sorts of Water ; that of *Lethe*, which effaced from his Mind all profane Thoughts ; and that of *Mneſoſyne*, which had the Quality of enabling him to retain whatever he was to ſee in the ſacred Cave. After all this Apparatus, the Priests preſented to him the Statue of *Trophonius*, to which he was to addreſs a Prayer : Then he got a Linnen Tunic to put on, which was adorned with ſacred Fillets ; and after all, was ſolemnly conducted to the Oracle. This Oracle was upon a Mountain, within an Incloſure made of white Stones, upon which were erected Obeliſks of Braſs. In this Incloſure was a Cave, of the Figure of an Oven, cut out by Art, the Mouth of it was narrow, and the Deſcent to it was not by Steps, but by a ſmall Ladder. When they were got down, they found another ſmall Cave, the Entrance to which was very ſtrait : The Suppliant proſtrated himſelf on the Ground, carrying a certain Compoſition of Honey in either Hand, without which he is not admitted ; he firſt puts down his Feet into the Mouth of the Cave, and inſtantly his whole Body is forcibly drawn in. They who are admitted were favoured with Revelations, but not all in the ſame Manner : Some had the Knowledge of Futurity by Viſion, others by

by an audible Voice. Having got their Response, they came out of the Cave, the same Way they went in, prostrate on the Ground, and their Feet foremost. Then the Suppliant was conducted to the Chair of *Mnemosyne*, and there being set down was interrogated about what he had seen or heard: From that he was brought back quite stupified and senseless into the Chapel of *Good Genius*, till he should recover his Senses; after which he was obliged to write down in a Table-book, all that he had seen or heard; which the Priests interpreted in their own Way. *Pausanias* adds, that there never had been any but one Man who entered *Trophonius's* Cave without coming out again. This was a Spy sent thither by *Demetrius*, to see whether in that holy Place there was any Thing worth plundering. His Body was found far from thence, and it is likely, that his Design being discovered, the Priests assassinated him in the Cave, and carried out his Carcass by some Passage whereby they themselves came into the Cave without being perceived. The same Author concludes: *What I have wrote, is not Hear-say, I relate what I have seen happen to others, and what happened to myself: For to be assured of the Truth, I went down into the Cave, and consulted the Oracle.*

Q. What say you of the other Oracles?

A. After having spoken at some Length of the principal Oracles, it will not be amiss to say something of those who are of less Note. *Apello* of all the Gods, was he who had the greatest Number. That of *Claros*, a Town in *Ionia*, near *Colophon*, tho' of less Antiquity than several others, was yet very famous, and very often consulted. The City *Claros* is thought to have been founded by *Manto*, the Daughter of *Tiresias*, after the second War of *Thebes*, some Years before the Taking of *Troy*. This Daughter, of whom Antiquity tells many Wonders, with Respect to her prophetic Gift, delivering the Miseries of her Country, melted into Tears, and these Tears of hers formed a Fountain and Lake, whose Water communicated the Gift of Prophecy to those who drank it: But the Water not being wholesome, it likewise brought Diseases, and was a Means of shortning Life. *Pliny*, Book ii ch. 103. speaking of it, expresses himself to this Purpose: *Colophone in Apollonis Clarii Specu Lacus est, cujus Potu mira redduntur Oracula, Bibentium brevior Vita.* The same God

had a great many others, of which I shall name the principal from *Ven. Lib. de oraculorum Fœnnicorum duratione atque initu*: There was one, and that a very famous one too, in the Suburbs of *Daphne* at *Antioch*. According to *Lucan*, one in the Island of *Delos*, which was thought to be the Birth-place of that God. According to *Herodotus*, he had one at *Daymæ* among the *Branchidæ*. One at *Argos*, as we learn from *Pausanias*; in *Troas*, and in *Æolis*, according to *Stephanus*. At *Baie* in *Italy*, as we learn from *Cæcilius*. In *Cilicia*, in *Egypt*, in the *Alps*, in *Thrace*, at *Corinth*, in *Arcadia*, in *Laconia*. In fine, in an Infinity of other Places, as may be seen in that Place of the modern Author which I have just now quoted. Tho' the other Gods had not an equal Share with *Apello* the God of Divination, yet every one of them almost had his Oracle. *Jupiter* besides that of *Dodona* and some others, the Honour whereof he shared with *Apollo*, had one in *Bœotia*, under the Name of *Jupiter the Thunderer*, and another in *Elis*, one at *Thebes*, and at *Meroe*; one near *Antioch*, and several others. *Æsculapius* was consulted in *Cilicia*, at *Apollonia*, in the Isle of *Cos*, at *Pergamus*, *Epidaurus*, *Rome*, and elsewhere. *Mercury*, at *Patras*, upon *Hemon*, and in other Places. *Mars*, in *Thrace*, *Egypt*, and elsewhere. *Hercules*, at *Cadiz*, *Athens*, in *Egypt*, at *Trivoli*, in *Misopotamia*, where, according to *Tacitus*, he gave his Oracles by Dreams, whence he got the Name of *Somniolis*, as may be seen in an Inscription of *Spon*, and in another cited by *Reinsius*. *Isis*, *Osiris*, and *Serapis*, delivered in like Manner their Oracles by Dreams, as we learn from *Pausanias*, *Tacitus*, *Arrian*, and several others. This Manner of giving Oracles was very common: By this we may explain their Inscriptions cited by *Gruter*, in which we read, *Ex visu Dæ: Visu Jussu posuit, Visu monitus, Somnio monitus, &c.* That of *Amphilochus*, mentioned by *Dion*, was likewise delivered by Dream. The Ox *Apis* had also his Oracle in *Egypt*, the Manner of consulting whom was singular. If he eat what was offered him by the Suppliant, it was a good Sign; but a bad one when he refused it, as it happened to *Germanicus*. It was much the same with the Ceremony practised at *Rome*, when they drew good or bad Omens from what they called their sacred Chickens; as if the Events of Futurity had depended upon the good Appetite or full Stomach of an Ox,

Ox, or of a Chicken. The Gods called *Cabiri*, if we may credit St. *Athenaſius*, had their Oracle in *Bæotia*. *Diana*, the Siſter of *Apollo*, had not a few: She had one in *Egypt*, ſays *Herodotus*, in *Cilicia*, at *Ephesus*, not to mention ſeveral others. *Virgil* makes mention of that of *Faunus* in *Italy*. Thoſe of *Fortune* at *Præneſte*, and of the *Lots* at *Antium*, are too well known to need any Enlargement upon this Subject. The Fountains too delivered Oracles, for to each of them a Divinity was aſcribed: Such, in particular, was the Fountain of *Caſtalia* at *Delphi*, another of the ſame Name in the Suburbs of *Anti-och*, and the prophetic Fountain near the Temple of *Ceres* in *Achaia*. What *Pliny* tells us of that of *Limyra*, is very ſingular: It gave Oracles by Means of the Fiſhes. The Conſulters preſented Meat to them: If the Fiſhes fell on greedily it was a favourable Omen, for the Event about which they came to interrogate them; if they reſuſed the Bait, by rejeſting it with their Tail, it betokened bad Succeſs. *Juno* had ſeveral Oracles: One near *Corinth*, one at *Nyſa*, and in other Places. *Latona*, according to *Herodotus*, had one at *Butes* in *Egypt*. *Leucothoe* had hers at *Colchis*, according to *Strabo*. *Memnon*, in *Egypt*, as we learn from *Tacitus* and *Lucan*. *Machaon*, at *Gerania* in *Laconia*, according to *Pauſanias*. *Minerva*, who was denominated *Fatidica*, of Conſequence was not without her Oracles: She had one in *Egypt*, (ſee *Herodotus*,) in *Spain*, upon Mount *Ætna*, at *Mycenæ*, in *Colchis*, and elſewhere. Thoſe of *Neptune* were at *Delphos*, and at *Calauria*, near *Neoceſaria*, and elſewhere. The *Nymphs* had theirs in the Cave of *Ecrycia*. *Pan* had ſeveral, the moſt famous of which was that in *Arcadia*. That of the *Pulici*, according to *Macrobius*, *Virgil*, and *Stephanus*, was in *Sicily*. *Pluto* had one at *Nyſa*, as we learn from *Strabo*. *Saturn* had of them in ſeveral Places; but the moſt famous was that of *Cumæ* in *Italy*, and that of *Alexandria* in *Egypt*. *Lucan* diſcourſes of that of the *Syrian* Goddeſs; *Gruter* of that of *Sylvanus*. Thoſe of *Venus* were diſperſed in ſeveral Places, at *Gaza*, upon Mount *Libanus*, at *Paphos*, in *Cyprus*, &c. *Serapis* had one at *Alexandria*, which *Veſpaſian* went to conſult; the *Prieſt* who miniſtered to the God would only reveal to him in ſecret what he had to tell him, concerning the grand Deſigns he had in View.

Upon which I ſhall remark by the Way, that it was a very rare Thing for thoſe who came to conſult the Oracles to be permitted to enter the Sanctuary; and *Van Dale*, who has exhausted the Subject, finds but two Examples of it; that of *Alexander*, who, as *Plutarch* reports after *Cassiodorus*, entered alone into the Sanctuary of *Hammon*; and that of *Vespasian*, who, according to *Tacitus*, was introduced into that of *Serapis*. I cannot paſs in Silence that of *Venus Aphacite*, mentioned by *Zozimus*, which was conſulted by the *Parmenians*, who revolted under the Reign of *uraken*, about the Year of *Jeſus Chriſt* 272. *Aphac*: (It is a *Syriac* Word, and ſignifies an Embrace) was a Place between *Heliopolis* and *Byblos*, where *Venus* had a Temple, hard by which was a Lake reſembling a Ciftern. They who came to conſult the Oracle of that Goddeſs, threw Preſents into the Lake; and it was no Matter what Kind they were of. If they were acceptable to *Venus*, they went to the Bottom, if ſhe rejected them, they ſwam on the Surface, even tho' of Gold or Silver. The Hiſtorian I have quoted, ſubjoins, that in the Year, which preceded the Ruin of the *Palmarenians*, their Preſents ſunk to the Bottom, but that in the following Year all floated above. *Ammianus Marcellinus* tells of a God called *Bczza*, who had an Oracle at *Abydos*, in the Extremity of *Thebais*, which was delivered by Letters under a Seal. *Zozimus* reports that ſome of thoſe Letters which had been left in the Temple of that God, were ſent to *Conſtantius*. Upon which the Emperor cauſed very ſtrick Enquiry to be made, and imprifoned, or baniſhed a conſiderable Number of Perſons: Probably the Oracle had been conſulted about the Fate of the Empire, or the Succeſs of ſome Plot, they were forming againſt the Emperor. It is hardly credible that *Geryon*, the Three-headed Monster, who was ſlain by *Hercules*, ſhould have had an Oracle. He had one however, as well as his Conqueror: This Oracle was in *Italy*, near *Padua*; and *Suetonius* tells us in the Life of *Tiberius*, that *Tiberius* went to conſult that God. There was a Fountain of *Aponus*, which, if we may believe *Cludian*, reſtored Speech to the Dumb, and cured all Sorts of Diſeaſes. That of *Hercules* was in *Trivoli*, and was given by Lots, as *Statius* tells us, much after the Manner of thoſe of *Fortune* at *Preneste*, and at *Antium*.

Antium. I have ſpoke of *Fountains* whoſe Waters had a prophetic Virtue. The Rivers did not enjoy the ſame Prerogative; we find one however that was privileged, and which, according to *Pliny the Younger*, had an Oracle. It was *Clitumnus*, a River in *Umbria*. The Temple of that God, ſays this Author, is antient, and much revered: *Clitumnus* is there dressed in a *Roman Garb*. The Lots denote the Preſence and Power of the Divinity. There was likewise in the ſame Place ſeveral Chapels, ſome of which have Fountains and Springs; for *Clitumnus* is as it were the Father of ſeveral other ſmall Rivers, which unite their Streams with his. Nor was it only the Gods had Oracles: The Demi-gods and Heroes had theirs too. *Lutatius* ſpeaks of that of *Caſtor and Pollux*, which was at *Lacedemon*. *Barthius* makes Mention of that of *Amphiaras* at *Cropus*, in *Macedonia*, and *Mopſus* had likewise one in *Cilicia*, as we learn from the Antients. The Head of *Orpheus*, according to *Ovid*, delivered Reſponſes at *Leſbos*; *Amphilochus*, at *Mallos*; *Sarpeden*, in *Troas*; *Hermione*, in *Macedonia*; *Phaſaphae*, in *Laconia*; as we learn from *Tertullian*, who, in his Book *Upon the Soul*, cites the Work of *Hermippus*; *Calcas*, in *Italy*; *Ariſtæus* in *Bæotia*; *Autolycus*, at *Sinape*; *Pryxus*, among the *Colchis*; that of *Rheſus*, was at *Pangea*; *Ulyſſes*, if we may believe the old Commentator on *Lycophron*, had likewise an Oracle; and ſo had *Zemolxis*, among the *Gætes*, as *Strabo* aſſures us. Not to mention a great many more. Even *Ephæſion* too, *Alexander's* Minion, and *Antinous*, had Oracles. After the Death of the former, nothing would ſatisfy *Alexander*, but to have *Ephæſion* to be made a God; and all the Courtiers of that Prince conſented to it without the leaſt Heſitation, immediately Temples were built to him in ſeveral Towns; Feſtivals inſtituted to his Honour; Sacrifices offered; Cures aſcribed to him; and that nothing may be wanting, Oracles are given out in his Name.

Hadrian practiſed the ſame Fooleries towards *Antinous*: He cauſed the City of *Antinopolis* to be built to his Memory, gave him Temples and Prophets, ſays *St. Jerom*; now Prophets only belonged to the oracular Temples. We have ſtill a *Greek Inſcription* to this Purpoſe;

TO ANTINOUS, THE COMPANION OF THE
GODS OF EGYPT; M. ULPIUS APOLLONIUS
HIS PROPHET.

After this we shall not be surpris'd at *Augustus's* having deliver'd Oracles at *Rome*, as we learn from *Prudentius*. These modern Oracles however were never in so much Repute as the antient ones, and they made these new created Gods deliver only so many Responses as were thought convenient, in Order to make their Court to the Princes who deified them. And to be short, they did not consult them very seriously; and in Affairs of Importance, they still had Recourse to *Delphos*, *Claros*, or the Cave of *Trophonius*.

But there would be no End of it, was I to enumerate all the *Pagan Oracles*. *Van Dale*, after having discours'd of the chief of them, contents himself with naming those at the End of his Work; a List of whom he had collect'd from the Antients: And in this List, which may be consult'd, he reckons up near three hundred, the most of them belonging to *Greece*. But to be sure he has not nam'd them all; for there were few Temples where there was not an Oracle, or some other Sort of Divination. Of all the Parts of *Greece*, *Boeotia* was that which had most of them, upon Account of the Mountains and Caverns it was full of: For it is proper to remark with M. *Fontenille*, that nothing suited better with Oracles than Caverns and Mountains. *Plutarch* remarks, that there were more than five and twenty in *Boeotia* alone, which was a very small Province. As many were reckon'd in the *Peloponnesus*, and fifteen about *Delphi*, either at the same Time or successively. It was in these Caves, whose View inspir'd a Sort of religious Horror, that the Priests could artfully contrive Passages, whereby to go in and come out, without being perceiv'd; Machines, hollow Statues, within which they hid themselves, and several other Conveniencies to give more Reputation to their Oracles. For, in fine, although I am perswaded, with the most learned Fathers of the Church, that the Devil presid'd over Oracles, and that it was either he himself personally present, or the Priests acted by him, who deliver'd Responses concerning future Events; since, let
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Men ſay what they will, there is no other poſſible Way of explaining all that we learn from Antiquity relating to theſe Reponſes : Yet I am fully convinced, that the Cheats of the Priests had often, nay, for the moſt Part, if you will, a very great Hand in them ; and conſequently we may believe, that they neglected no Methods for ſupporting their Impoſtures. The Diſcovery which *Daniel* made of the Tricks of *Belus's* Priests, who came in by Night thro' ſubterraneous Paſſages, and carried off the Meat, which they ſaid was eat up by the God himſelf ; this, I ſay, is a convincing Proof of the Cheats that were practiſed in the *Pagan* Temples ; a Proof which leaves no Room to doubt but the like Tricks were uſed in the Oracles. Accordingly, when the *Chriſtian* Religion had once triumphed over Idolatry, and when the Oracles were abolithed with it, there were Diſcoveries made in the Caves and Dens where there had been Oracles, and ſeveral Marks of the Fraud and Impoſture of the Miniſters who had the Charge of them. To conclude, we muſt not think, that all the Oracles we have been ſpeaking of, and others, of which we know but the bare Names, did ſubſiſt at one and the ſame Time. There were ſome of them older, ſome of them later, and of all Dates, from that of *Dodona*, which was looked upon as the moſt antient, down to that of *Antinous*, which may be reckoned the laſt. Sometimes even the antient ones came to be laid aſide. Their Credit was loſt, either by diſcovering the Impoſtures of their Miniſters, or by Wars which laid waſte the Places where they were, or by other Accidents unknown. One Thing we know, that the immense Riches which were at *Delphi*, had frequently been a Temptation to rifle that Temple, as was done more than once ; tho' at the ſame Time thoſe Pillagers did not make the Oracle to ceaſe. The Oracle of *Delphi* was pillaged by a Robber, of the Race of the *Phlegæans*. By the *Phocians*, by *Pyrrus*, by *Nero*, and laſtly by the *Chriſtians*. Upon the Ruin of thoſe, they took Care to find new ones in their Room ; and theſe in their Turn gave Place to others : But the precise Time of the Declenſion of many of thoſe Oracles, and of the Inſtitution of the new, is not known.

Q. What were the various Manners in which the Oracles were delivered ?

A. W.

A. We have ſeen in what Manner ſeveral Oracles were given; that at *Delphi*, they interpreted and put into Verſe what the Priſteſs pronounced in the Time of her Fury; that at the Oracle of *Hammon*, it was the Priſts who pronounced the Reſponſe of their God; that at *Dodona*, the Reſponſe was given from the Hollow of an Oak; that at the Cave of *Trophonius*, the Oracle was gathered from what the Suppliant ſaid before he recovered his Senſes; that at *Memphis*, they drew a good or bad Omen, according as the Ox *Apis* received or rejected what was preſented to him; and that it was thus likewise with the Fiſhes of the Fountain of *Limyra*. We muſt now add, that the Reſponſe of the God was often given from the Bottom of his Statue, whether it was the Devil delivered his Oracles there, or the Priſts, who had hollowed thoſe Statues and found a Way to convey themſelves thither, by ſome ſubterraneous Paſſage; for to ſay it over again, the Suppliants were not allowed to enter the Sanctuaries where the Oracles were given, far leſs to appear too curious in that Point. Accordingly they took Care, that neither the *Epicureans* nor *Chriſtians* ſhould come near them; and the Reaſon is very obvious. In ſeveral Places the Oracles were given by Letters ſealed up; as in that of *Mopfus*, and at *Mattos* in *Cilicia*. They who came to conſult theſe Oracles were obliged to give his Letters into the Priſts Hands, or to leave them upon the Altar, and to lie in the Temple; and it was in the Time of his Sleep that he received the Answer to his Letter; whether it was that the Priſt had the Secret of opening the Letters, as *Lucian* aſſures us of his falſe Prophet *Alexander*, who had founded his Oracle in *Plutus*; or whether there was Something ſupernatural in the Caſe, I ſhall not determine. The Manner of delivering the Oracle at *Clarus* had ſomewhat ſtill extraordinary, ſince no more was required but that the Perſon ſhould communicate his Name to the Priſt of that God. *Tacitus* is my Author, “ *Germanicus*, ſays he, went
“ to conſult the Oracle of *Clarus*. The Reſponſes of
“ that God are not delivered by a Woman, as at *Delphos*,
“ but by a Man, choſen out of a particular Family, and
“ who is for the moſt Part of *Miletus*. All he requires
“ is to be told the Number and the Names of the Sup-
“ pliants. Then he retires into a Grove, and having
“ taken Water from a ſecret Spring, he gives a Reſponſe
“ in

“ in Verſe, ſuitable to what every one has been thinking
“ upon; tho’ for the moſt Part he is extremely ignorant”.
Among the Oracles which were delivered in a Dream,
there were ſome for which Preparations were neceſſary by
Faſtings, as that in *Amphiaraus* in *Attica*, as *Philoſtratus*
informs us of him, and ſome others, where they were ob-
liged to ſleep upon the Skins of the Victims. One of the
moſt ſingular Oracles was that of *Mercury*, in *Achaia*,
which *Ponſonius* treats of after a great many Ceremonies,
which we need not here enumerate; they whiſpered in the
Ear of the God, and asked him, What they were deſirous
to know? Then they ſtopped their Ears with their Hands,
went out of the Temple, and the firſt Words they heard
upon their coming out, was the Reſponſe of the God.
Oracles were frequently given by Lot; and this is what
we muſt explain. The Lots were a Kind of Dice, on
which were engraven certain Characters or Words, whoſe
Explication they were to look for in Tables made for the
Purpose. The Way of uſing thoſe Dice for knowing
Futurity was different, according to the Places where they
were uſed. In ſome Temples, the Perſon threw himſelf;
in others, they were dropped from a Box; whence came
the proverbial Expreſſion, *The Lot is fallen*. This Playing
with Dice was always preceded by Sacrifices, and other
uſual Ceremonies. There were of thoſe Lots in ſeveral
Oracles, even at *Dodona*, as appears in the Caſe of the
Lacedæmonians, when they came thither for a Conſulta-
tion, as we have it in *Cicero*; but the moſt famous Lots
were at *Antium* and *Præneſte*, two Towns in *Italy*. At
Præneſte it was the Goddeſs; and at *Antium*, the Goddeſſes
of *Fortune*; that is, her Divinity, was repreſented by
Statues. Thoſe of *Antium* had this Singularity, that they
moved themſelves, according to *Macrobius*’s Teſtimony;
and their various Movements ſerved either for the Re-
ſponſe, or ſignified if the Lots could be conſulted. From
a Paſſage in *Cicero*, where he ſays, the Lots of *Præneſte*
were conſulted by Conſent of *Fortune*, it would ſeem,
that the *Fortune* which was in that City was a Sort of
Automaton, like thoſe at *Antium*, which gave ſome Sign
with its Head, much like that of *Jupiter Hammon*; who,
as has been ſaid, thus ſignified to the Priests, who carried
him in Proceſſion, what Routs they were to take. An
Event which *Suetonius* relates, undoubtedly raiſed the Lots
of

of *Præneſte* to great Reputation, contrary to the Intention of *Tiberius*, who was going to deſtroy them; ſince he tells us, that they were not to be found in a Coffeſſer ſecurely ſealed, when the Coffeſſer was opened at *Rome*, but when brought back to *Præneſte* they were again found. In *Greece* and *Italy* they frequently drew Lots, from ſome celebrated Poets as *Homer* and *Euripides*; and what preſented itſelf upon opening the Book was the Decree of Heaven; of this, *History* furniſhes us a thouſand Examples. Nothing is yet more common than the *Sortes Virgilianæ*, or Lots which were drawn from *Virgil's* Poems. *Lampridius* informs us, that *Alexander Severus*, when yet a private Man, and at a Time when the Emperor *Heliogabalus* bore no good Will to him, received by Way of Reſponſe, that Paſſage in *Virgil*,

Siqua Fata
aſpera rumpas, tu Marcellus eris.

If thou canſt by any Means ſurmount ſevere Deſtiny, thou ſhalt be Marcellus. In the *Eastern* Countries, Arrows ſerved for Lots; and theſe the *Turks* and *Arabians* uſe at this Day, in the ſame Way as the Antients did. We learn of the Prophet *Ezekiel*, that *Neluchadnezzar*, coming from *Babylon* with a great Army, ſtopped in a croſs Way, to know by Means of the Arrows which he mingled, *Miſcuit Sagittas*, if he ſhould make War upon *Egypt*, or againſt the *Jews*; and the Prophet adds that the Lot fell upon *Jeruſalem*. Under this Head we may take in the *Sibylline* Books, which were looked upon at *Rome* as a continual Oracle; but this I ſhall refer till I come to ſpeak of thoſe Propheteſſes.

Lots were even introduced into *Chriſtianity*, and taken from the ſacred Books, where the firſt Words that threw up decided what they wanted to know. The ordinary Ambiguity of the Oracles, and their double Meaning, could not chuſe but be a great Support to them; ſince, by interpreting them in a certain Senſe, which they could bear, the Oracle was ſure to be fulfilled. Thus the Reſponſes given to *Cræſus*, by the Prieteſſes of *Delphos*, muſt in all Events have appeared a true Prediction. *Cræſus*, ſaid the Prieteſſes, *in paſſing the Halys ſhall overthrow a great Empire.* For, if that *Lydian* Monarch had conquered
Cyrus

Cyrus, he overthrew the *Aſſyrian* Empire; if he himſelf was routed he overturned his own. That delivered *Pyrrhus* King of *Epirus*, which is comprized in this *Latin Verſe*,

Credo equidem Æacidas Romanos vincere poſſe.

had the ſame Advantage; for, according to the Rules of Syntax, either of the two Accuſatives may be governed by the Verb, and the Verſe be explained, either by ſaying, The *Romans* ſhall conquer the *Æacidae*, of whom *Pyrrhus* was deſcended, or Theſe ſhall conquer the *Romans*. When *Alexander* fell ſick at *Babylon*, ſome of his Courtiers, who happened to be in *Egypt*, or who went thither on Purpoſe, paſſed the Night in the Temple of *Serapis*, to enquire if it would not be proper to bring *Alexander* to be cured by him. The God answered, It was better that *Alexander* remain where he was. This in all Events was a very prudent and ſafe Answer. If the King recovered his Health, what Glory muſt *Serapis* have gained by ſaving him the Fatigue of the Journey? If he died in a favourable Juncture after ſo many Conqueſts; which, had he lived, he could neither have enlarged nor preſerved. That is actually the Conſtruction they put upon the Reſponſe: Whereas had *Alexander* undertaken the Journey, and died in the Temple, or by the Way, nothing could have been ſaid in Favour of *Serapis*.

When *Trajan*, the fourteenth Emperor of *Rome*, had formed a Deſign of his Expedition againſt the *Parthians*, he was adviſed to conſult the Oracle of *Æliopolis*, to which he had no more to do but ſend a Note under Seal. That Prince, who had no great Faith in Oracles, ſent thither a blank Note; and they returned him another of the ſame. By this *Trajan* was convinced of the Divinity of the Oracle. He ſends back a ſecond Note to the God, wherein he inquired, Whether he ſhould return to *Rome*, after finiſhing the War he had in View? The God, as *Macrobius*, Book i. ch. 23. tells the Story, ordered a Vine, which was among the Offerings of his Temple, to be divided into Pieces, and brought to *Trajan*. The Event juſtified the Oracle: For the Emperor dying in that War, his Bones were carried to *Rome*, which had been repreſented by the broken Vine. As the Priests of that Oracle knew *Trajan's* Deſign, which was no Secret, they happily deviſed that

Reſponſe

Reſponſe, which, in all Events, was capable of a favourable Interpretation, whether he routed and cut the *Parthians* in Pieces, or if his Army met with the ſame Fate.

But among all the Reſponſes of the Gods given by the Oracles, ſome were of a ſingular Nature. *Cræſus* not being ſatisfied with that of *Delphos*, altho' he had been exceſſively liberal to it, as *Herodotus*, Book firſt, informs us, ſent with a View to ſurpriſe the Oracle, to enquire of the Prieſteſs, What he was a doing at the very Time when his Deputy was conſulting her? She answered, He was then boiling a Lamb with a Tortoiſe, as he really was. *Cræſus*, who had contrived this odd Ragou, in Hopes that the Oracle would never hit upon the Secret, which he had communicated to no Mortal, and which at the ſame Time was in the Nature of the Thing ſo unlikely to be thought of, was amazed at this Reſponſe: It heightens his Credulity, and new Preſents muſt be ſent to the God. But this Fact being very ſingular, I ſhall relate it as it is in *Herodotus*, “ *Cræſus* ſeeing the Power of the *Persians* grow
 “ greater and greater every Day, by the Valour of *Cyrus*,
 “ thought it high Time to be making ready to beat it
 “ down. Before he took any Steps, he ſent to conſult
 “ the Oracles of *Greece* and *Aſia*. Accordingly he
 “ named Deputies for *Delphos*, ſome for *Dodona*, others
 “ for the Oracles of *Amphiaræus*, for that of *Trophonius*,
 “ and for that of *Branchidæ*, which was upon the Fron-
 “ tiers of the *Mileſians*. He diſpatched ſome into *Aſia*
 “ to conſult the Oracle of *Jupiter Hammon*. This firſt
 “ Step was only to ſound the Oracles; and provided they
 “ gave a true Answer, he propoſed to ſend thither a ſe-
 “ cond Time, to learn from them Whether he ſhould car-
 “ ry on his deſigned Enterprize againſt the *Persians*? He
 “ commanded the Deputies to obſerve exactly what Time
 “ intervened between their ſetting out from *Sardis*, and
 “ the Day of the Conſultation, and to enquire at the ſe-
 “ veral Oracles, What *Cræſus* was a doing that Day? What
 “ were the Answers of the other Oracles we are not told;
 “ but, upon their Arrival at *Delphos*, they were not well
 “ entered into the Temple, when the Prieſteſs told them
 “ in heroic Verſe, That ſhe knew the immense Expanſion
 “ of the Ocean; that ſhe, like the Gods, could number
 “ the Grains of the Sand on the Sea Shore; that ſhe
 “ underſtood

“ understood the Language of him who never speaks, nor
 “ was any Thing a Secret to her ; ſhe actually ſaw him
 “ who was now in Secret, boiling in a brazen Pot, with
 “ a Lid of the ſame Metal, the Fleſh of a Lamb mixed
 “ with that of a Tortoiſe. When the Deputies went to the
 “ other Oracles arrived, *Cræſus* examined with great
 “ Care their ſeveral Anſwers, and had no Regard to any
 “ of them, except to that of *Amphiaraus*, as to which
 “ our Author gives us no Light ; but ſo ſoon as the De-
 “ puties ſent to *Delphos* arrived, the King was ſtruck with
 “ Aſtoniſhment upon hearing the Reſponſe of the Oracle,
 “ and looked upon it as the moſt infallible of all.”

A Governor of *Cilicia*, who had a Gang of *Epicureans* about him, who were ſtill endeavouring to inſpire him with a Contempt of the Oracles, reſolved, as *Plutarch* ſays pleaſantly, to ſend a Spy to the Gods, he gave him a Letter well ſealed, to carry to *Mallos*, where was the Oracle of *Mopſus*. As the Deputy was lying in the Temple a Man remarkably well dreſſed appeared to him, and pronounced the Word *Black*. This Anſwer he bore to the Governor, which, tho’ it appeared ridiculous to the *Epicureans*, to whom he communicated it, yet ſtruck him with Aſtoniſhment, and, upon opening the Letter, he ſhewed them theſe Words which he had there written : *Shall I ſacrifice to thee in a white Ox or a black?*

Sometimes the Reſponſes of the Oracles were nothing but a mere Banter ; witneſs that which was given to a Man, who came to demand by what Means he might grow rich ? The God answered him, That he had no more to do but make himſelf Maſter of all that lay between *Sicyon* and *Corinth*. Another who wanted a Cure for his Gout, was answered by the Oracle, he ſhall drink nothing but cold Water.

There is a Reſponſe related by *Strabo*, page 177, which proved fatal to the Priſteſs of *Dodona* who gave it. During the War between the *Thracians* and *Bæotians*, the latter came to conſult the Oracle of *Dodona*, and were answered by the Priſteſs, That they ſhould have Succeſs, if they were guilty of ſome impious Action. The Deputies of the *Bæotians*, from a Perſuaſion that the Priſteſs had a Mind to deceive them, to favour the *Pelaſgi*, from whom ſhe was deſcended, and who were in Alliance with the *Thracians*, took and burnt her alive, alledging, that in whatever Light that Action was conſidered, it could not but

but be juſtified, and indeed, if the Prieſteſs had an Intention to cheat them, ſhe was puniſhed for her Deceit: If they ſpoke ſincerely, they had only literally fulfilled the Oracle. Theſe Reaſons however were not admitted, the Deputies were ſeized; but not daring to puniſh them before they were judged, they brought them before the two remaining Prieſteſſes; for, according to *Strabo's* Account, there were then three belonging to that Oracle. The Deputies having remonſtrated againſt this Proceeding, were allowed two Men to judge them with the Prieſteſſes. Theſe were clear for their being condemned; but the two other Judges were more favourable to them. Thus, the Votes being equal, they were abſolved.

Q. What was the Superſtition of the *Pagans* with Reſpect to their Oracles?

A. Among thoſe Superſtitions, I reckon the Veneration that was paid to Oracles in general, and the *Sibylline* Books in particular, which to the *Romans* were a ſtanding Oracle conſulted by them upon all Occaſions; the Preſages, Prodigies, Expiations, Magic, judicial Astronomy, Divination, the *Lois*, the *Præſtigia*, the *Auguries*, the *Auſpices*, and ſome others. As the Oracles, which *Seneca* defines to be the Will of the Gods declared by the Mouths of Men, and which *Cicero* ſimply calls *Deorum Oratio*, the Language of the Gods, depended upon the *Pagan* Religion, and were a conſiderable Part of it, whoſe Hiſtory belongs to Mythology. Nothing was more famous than theſe Oracles, they were conſulted not only for important Enterprizes; but even merely in Affairs of private Life. Were they to make Peace or War, to enact Laws, to reform States, or change the Conſtitution; in all theſe Caſes they had Recourſe to the Oracle by publick Authority. Again, in private Life, if a Man had a Deſign to marry, if he was to enter upon a Journey, or in ſhort, whatſoever Buſineſs he was to undertake, was he ſick and out of Order, he went directly to conſult the Oracle, Men's Deſire of knowing Futurity, or of ſecuring the Succeſs of their Deſigns; that Curioſity which is ſo deeply rooted in human Nature; all theſe led them to conſult the Gods, who were reputed prophetic: For all the Gods had not Character. However the Inſtitution of Oracles, the Eagerneſs to conſult them, and thoſe immense Donations wherewith

wherewith their Temples were filled; for an anxious Mind ſubdued with vain Curioſity ſticks at nothing. Upon this Principle; we need not doubt but that every Nation, where Idolatry prevailed had its Oracles, or ſome other Means of ſearching into the hidden Event of Futurity. There never was any Nation where Impoſtors were wanting, and a Tribe of covetous Mortals, who pretended to the Gift of foreknowing and predicting myſterious future Events. They have been found among the groſs and barbarous Nations, ſuch as the *Iroquois*, and other Savages of *America*.

In order to conſult the Oracle, that Time was to be choſen, when it was believed the Gods delivered them; for all Days were not equal. At *Delphi*, there was but one Month in the Year, when the Prieſteſs answered thoſe who came to conſult *Apollo*. In after Times, there was one Day in each Month when that God pronounced his Oracles: In another Place they received the Reſponſe. All theſe Oracles were not delivered in the ſame Manner. Here, it was the Prieſteſs who answered for the God whom they conſulted; there, it was the God himſelf who pronounced the Oracle: In another Place they received the Reſponſe of the God in their Sleep, for procuring which they uſed certain preparatory Means of myſterious Nature; ſometimes they received the Reſponſe in Letters under a Seal. And in fine, in other Places by caſting of Lots, as at *Præneſte* in *Italy*. Sometimes they were obliged to uſe many Preparations, in order to qualify themſelves for receiving the Oracle, ſuch as Faſtings, Sacrifices, Luſtrations, &c. At other Times, ſo little Ceremony was requiſite, that the Conſulter received his Answer directly, upon coming up to the Oracle; as *Alexander* did, when he came to *Libya* to conſult that of *Jupiter Hammon*: For no ſooner did the Prieſt ſee him, than he gave him the Compellation of *Son of Jupiter*, to obtain which was the whole End of his Journey.

Q. Who was *Orpheus*, and how came he to be made a God?

A. *Orpheus* was the Son of *Ægeus* King of *Thrace*, and of the Muſe *Calliope*, the Father of *Muſæus*, and Diſciple of *Linus*; it was only to add a greater Luſtre to his Birth and Talents, particularly as to Muſic and Poetry; that

that he was ſaid afterwards to be Son of *Apollo*. As he applied himſelf a great deal to Matters of Religion, and undertook ſeveral Voyages to improve himſelf in that Science, he very ſoon united in his own Perſon the Dignity of Pontiff with that of King; and this is what makes *Horace*, in his *Art of Poetry*, give him the Titles of *Minifter* and *Interpreter of the Gods*. As to Muſic, he eſpecially applied himſelf to the Harp, and brought that Inſtrument to Perfection. Accordingly, thoſe who came after him made it their Buſineſs to imitate him, whereas he had no Model to copy after, (ſee *Plutarch* upon *Orpheus*) ſince before him we hear only of Airs ſet to the Flute. It was to demonſtrate how much he excelled in playing on that Inſtrument, that he was ſaid to have received it from *Apollo* or *Mercury*, and to have even added two Strings to the ſeven which it had before. To him is alſo attributed the Invention of the *Hexameter Verſe*. The Connection between Poetry and the moſt ſublime Sciences of that Time made *Orpheus* not only a Philoſopher, but alſo a great Divine. He had ſome Sentiments however, that were peculiar to himſelf. He abſtained, for Inſtance, from eating of Fleſh, and had an Abhorrence to Eggs, conſidered as Food; from a Perſuaſion that the Egg was elder than the Chick, and the Principal of all Beings, a Sentiment relating to *Cosmogony* he had borrowed from the *Egyptians*. As to Theology, he had his firſt Inſtructions therein from his Father *Æagrus*, who taught him the Myſteries of *Bacchus*, as they were then practiſed in *Thrace*. He became afterwards the Diſciple of the *Dactyli*, of Mount *Ida* in *Crete*, and from his Intercourſe with them, he got new Inſight into the Ceremonies of Religion. But nothing contributed more to improve him in that Kind, than his Expedition to *Egypt*. There it was, that having got himſelf initiated into the Myſteries of *Isis* or *Genes*, and of *Osiris* or *Bacchus*, he acquired Inſight into the Rites of Initiation, Expiation, Funerals, and other Points of religious Worſhip, far ſuperior to what he had gained till then. *Orpheus*, at his Return to *Greece*, communicated to that Country the Knowledge he had acquired in *Egypt*, accommodating himſelf to the Notions of the People of the Country, and he made himſelf regarded among them, by perſuading them that he underſtood the Secret of expiating Crimes, of purifying Criminals

minals, of curing the ſick, and of appeaſing the incenſed Gods, upon the Model of the Funeral Rites of the *Egyptians*, he contrived a Hell, the Idea whereof diffuſed itſelf over all *Greece*. He inſtituted the Myſteries and Worſhip of *Hecate Clitonia*, or the *Terreſtrial*, among the *Eginetæ*, and that of *Ceres* at *Sparte*, and made ſo many Alterations in the System of the Religion of the *Greeks*, that he may be reckoned one of their greateſt Divines, and one of their firſt Reformers. Nor was it only in Matters of Religion he made theſe Alterations, he made alſo conſiderable ones in the Manners of the Age. In ſine, he diſtinguiſhed himſelf ſo much both by his Talents, and by the Bleſſing he procured to Society, that he became one of the moſt illuſtrious Men of his Time. His Wife being dead, he went into a Place in *Theſprotia*, called *Aornos*, where an antient Oracle delivered Responses by calling up the Dead. There he was again bleſſed with a Sight of his dear *Eurydice*, and, believing he had actually recovered her, flattered himſelf that ſhe was to follow him; but looking back, and ſeeing her no more, he was ſo afflicted, that he killed himſelf through Deſpair.

As for the Poems of *Orpheus*, they were very ſhort and not numerous, according to *Pauſanias*. The *Lycemodes*, an *Athenian* Family, had them all by-heart, and ſung them in the Celebration of their Myſteries. In reſpect of Elegance, continues the ſame Author, theſe Hymns are inferior to thoſe of *Homer*; but Religion having adopted the former, gives them the Preference to the other in point of Honour. Further, we have none of the Works of that antient Poet now extant; thoſe which go under his Name, ſuch as the *Argonautics*, the Poem upon the *Stones*, and diſverſe Fragments which *Henry Stephens* has collected into a Book, intitled *Poeſis Philoſophica*, are either the Works of *Onomacritus*, who was Contemporary with *Piſiſtratus*, or of ſome other unknown Author. But I adviſe thoſe, who would be thoroughly acquainted with the Works attributed to *Orpheus*, to conſult the learned *Fabricius* his *Bibliotheca Græca*, Vol. 1.

To come to the Explication of the Fables that are interwoven in this Liſe, *Pauſanias*, who ſeems to reaſon juſtly upon this Subject, “ Among the Fables, ſays he, “ which the *Greeks* ſet forth as Truths, we may reckon “ this, that *Orpheus* was the Son of *Calliope*; I mean
K “ the

“the Muse *Calliope*, and not *Picrus*’s Daughter; that by
 “the Sweetness of his Song he drew the Beasts after him;
 “that he even descended alive into the infernal Regions;
 “and that, having charmed *Pluto* and the Divinities of
 “these subterraneous Mansions, he brought back his Wife
 “from thence. These are so many Fictions, thro’ which
 “I can find out that *Orpheus* was a great Poet, much su-
 “perior to all those who had been before him, who gain-
 “ed high Esteem by teaching Men the Ceremonies of
 “Religion, and by persuading them that he found out
 “the Art of expiating Crimes, and of purifying those
 “who committed them; of curing the sick, and of ap-
 “peasing the Wrath of the Gods, &c.” It was the
 Journeys to *Thesprotia* that gave Rise to *Orpheus*’s pretend-
 ed Journey to Hell. He is even said to have described
 this Journey under that Idea in his Poem of the *Argonauts*,
 which is not the one we have now extant under that Ti-
 tle. The Poets who followed him have given loose Reins
 to their Imagination on this Head. *Virgil*, *Georgics* Book
 iv. among others, says, that *Orpheus*, having descended into
Pluto’s Kingdom, charmed the Ghosts so much, that, for-
 getting their Tortures, they danced to the Sound of his
 Harp; that *Ixion* ceased from turning his Wheel, and that
 the cruel Vulture left *Tityus* some Intervals of Ease; that
Pluto himself being charmed was unable to withhold from
 him his Wife *Eurydice*; but that, having granted her to
 him only on Condition, he would not look upon her till
 she had got out of Hell, and lost thro’ his own Curiosity a
 Blessing which had cost him so dear. This whole Fiction
 is founded upon this, that Magic was highly in Vogue in
 those Times, especially in *Egypt*. One of the most com-
 mon Ceremonies in that detestable Art was the calling up
 the Souls of the Dead; and so far was it from being
 reckoned criminal, that it was practised, even by the Mi-
 nisters of sacred Things, in Temples destined for that
 Purpose.

The Fable importing that *Orpheus* drew after him Ani-
 mals moved with the melodious Accents of his Voice and
 Lyre, and that he tamed the fiercest Tygers and Lions,
 is to be understood as a lively and ingenious Allegory,
 denoting the Perfection to which he had carried Poetry
 and Music; or, if we understand it with *Horace*, it informs
 us, that *Orpheus* civilized the savage Manners of the
 Greek

Greeks of his Time, who uſed to deſtroy one another like wild Beaſts; having reclaimed them, from a ſavage and ruſtic Life, to the Sweetneſs of Union and Society, and having at laſt introduced them to ſubſtitute in place of Acorns, or at leaſt wild Fruits, a more convenient and wholeſome Food. The *Abbé Fraguier*, in a Diſſertation upon the *Orphic* Life, alledges that the *Thracians* were real Canibals, who eat up one another; and that *Orpheus* not only aboliſhed this Cuſtom among that People, but, to draw them off from it ſtill more, entirely prohibited them from the Uſe of Meat, and whatever had Life, and it is in this Senſe we are to underſtand the *Orphic* Life. The Head of *Orpheus* was highly revered by the *Leſbians*, who conſulted it as an Oracle. The Time when *Orpheus* lived is well enough known from that of the *Argonauts*, his Contemporaries, their Expedition to *Colchis* for the *Golden Fleece*; which fell in the Year 44 or 45 before the Siege of *Troy*: The taking of it was, according to the Opinion of *Eratoſthenes*, quoted by *Eusebius*, and to that of *Apollodorus* the Chronographer, cited by *Clement* of *Alexandria*, the one in the Year 1183, the other in the Year 1181 before the *Chriſtian Æra*, to which add 44 and 1750, makes it 2975 Years ſince *Orpheus*'s Time.

Q. Who were Contemporaries with *Orpheus*?

A. *Gideon* ruled the *Iſraelites*; *Anabos*, King of *Babylon*; *Ægeus*, King of *Thrace*, the Father of *Orpheus*; *Oedipus*, King of *Thebes*; *Eurytheus*, King of *Argos*; *Janifcus*, King of *Sicyon*; *Demophon*, King of *Corinth*; *Laomedon*, King of *Troy*; *Rameſes*, King of *Egypt*; *Faunus*, King of *Italy*; *Cacus*, King of *Spain*; *Galateus* the ſecond, King of *Gaul*. No Poets, no Hiſtorians at this Time.

Q. You have ſpoke of that deteſtable Ceremony of *Magic* by calling up the Souls of the Dead, pray let me hear ſomething more of it?

A. *Numa*, among the religious Ceremonies he taught, had preſcribed theſe for *Evocations*, which were a Conſequence of *Theurgic Magic*. Among theſe *Evocations* the moſt ſolemn, and at the ſame time the moſt frequently practiſed, was that of conjuring up Souls departed. The Cuſtom of raiſing the *Manes* was ſo antient, that its Original is traced as high as the earlieſt Periods of Time;

and all the *Anathemas*, denounced by the sacred Authors, against those who consulted familiar Spirits, are Proofs of the Antiquity of this Practice. Among the different Sorts of *Magic*, which *Moses* prohibits, that of calling up the Dead is there expressly specified. Every body knows the History of *Saul*, who went to consult the Witch of *Endor*, to call up the Ghost of *Samuel*, 1 *Sam.* xxviii. Ver. 11, 12. I shall not enter into the Effect which this Conjurat-ion produced, nor shall I examine if it was really *Samuel* who appeared to that Prince, or if it was the Devil who deceived him under a borrowed Appearance, or, in fine, if the Witch herself imposed upon him by some Illusion. We know that the Fathers and ecclesiastic Writers are much divided in their Sentiments about it, and that there is nothing in Religion to determine us to follow the one Opinion rather than the other. I only take notice of the Use of the Thing, and this, it is certain, was as antient as it was universally practised. Profane Authors look upon *Orpheus* as the Inventor of this cursed Art, and so far indeed it is true, that the Hymns which are ascribed to him are mostly real Pieces of Conjurat-ion. But it is probable, that this Practice came from the *Eastern* People, and was carried into *Greece* with the other religious Ceremonies by Colonies which came and settled there. It is certain that, in *Homer's* Time, this Sort of Conjurat-ion was in practice, as appears in some Passages in the *Iliad* where mention is made of it. Nor was it at that Time reputed odious or criminal, since there were Persons who made Profession of conjuring up Ghosts, and there were Temples where the Ceremony of Conjurat-ion was performed. *Pausanias* speaks of that which was in *Thesprotia*, where *Orpheus* came to call up the Soul of his Wife *Eurydice*. It is this very Journey, and the Motives which put him upon it, that made it be believed he went down to Hell. *Ulysses's* Travels into the Country of the *Cimmerians*, whither he went to consult the Ghost of *Tiresias*, which *Homer* so well describes in the *Odyssey*, has all the Air of such another Conjurat-ion; and the same may be said of all the other pretended Journeys into *Pisto's* Kingdom. It is not only the Poets who speak of conjuring up of Spirits, History likewise furnishes Examples thereof. *Periander*, the Tyrant of *Corinth*, visited the *Thesprotians*, to consult his Wife about something left with her in Trust: And Historians tell

tell us, that the *Lacedaemonians*, having starved *Pausanias* to Death in the Temple of *Pallas*, and not being able to appease his *Manes*, which tormented them without Intermission, sent for the Magicians from *Thessaly*, who, having brought up the Ghosts of his Enemies, they banished *Pausanias's* Ghost so effectually, that it was obliged to quit the Country.

This Phrase, to call up Souls is not accurate: For what the Magicians and Priests, appointed in the Temple of the *Manes* called up, was neither Soul nor Body, but a middle Substance, between Soul and Body, which the *Greeks* called *Εἰδωλον*, the *Latins*, *Simulacrum*, *Imag*, *Umbra*. When *Patroclus* prays *Achilles* to grant him the Honour of Burial, it is that he might not be hindered from passing the fatal River by the thin Phantoms of the Dead: It was neither Soul nor Body that went down to the infernal Regions, but these Phantoms. Accordingly *Ulysses* sees the Phantom of *Hercules* in the *Elysian Fields*, while the Heroe himself is in Heaven.

Q. Was there any other *Evocations* but that of calling up the Souls of the Dead?

A. Yes, during the Siege of some Town, which they thought it neither Duty, nor in their Power to take without invoking the Gods, under whose Protection it was. We have in *Macrobius*, Sat. Book iii. ch. 9. a Form of *Evocation* preserved, which will give the Readers a better Notion of the Thing than all I could deliver upon the Subject. “Whether it be God, or whether it be a Goddess, under whose Tuition the City and People of *Carthage* is, I supplicate you, I conjure you, and I earnestly request you, ye great Gods, who have taken this City and People under your Protection, to abandon both City and People, to quit all these Mansions, Temples, sacred Places; to cast them off, infuse into them Fear, Consternation, and a Spirit of Forgetfulness, and vouchsafe to repair to *Rome* to dwell among us: Graciously accept of our Mansions, Temples, sacred Things; and of our whole City: Let it be seen, that you are the Defence of me and my Army, and of the *Roman* People. Grant me these Petitions, and I vow and promise to found Temples and Games to your Honour.”

Another Sort of *Evocation* was, that which was uſed in calling up the Gods. In order to underſtand what I am about to ſay upon this Head, we muſt know that it was a Doctrine of the Pagan Theology, that the Gods in a particular Manner preſided over certain Places, and that frequently ſeveral of theſe Places were under the Protection of the ſame God; and, it being impoſſible for him to bring them all at once, it was neceſſary to uſe the Ceremony of *Evocation*, when his Preſence was thought neceſſary. They had Hymns proper to this Operation, which they called κλέπτειναι, as are moſt of thoſe which are aſcribed to *Orpheus*, and thoſe of the Poet *Proclus*. Theſe Hymns generally were compoſed of two Parts: The firſt was taken up in the Praiſes of the Gods, and in celebrating the different Places under their Protection: The ſecond contained the Prayer whereby they endeavoured to invite and allure them to the Places where their Preſence was neceſſary. When they thought the Patron God was arrived, they celebrated the Feſtivals called ἑπίδημια. Such were ſome of thoſe the *Argives* kept in Honour of *Juno*, and the Inhabitants of *Delos* and *Miletus* for *Apollo*. As ſoon as the Danger, which made them invoke the Gods, was over, they gave them liberty to go any where elſe; and they had other Hymns for celebrating their Departure. *Julius Scaliger*, who may be conſulted upon this Subject, in his Book iii. ch. 112, 113, and 114, obſerves that theſe Hymns, which they called Ἀπειράτοι, wherein *Bacchylides*, the *Lyric* Poet, chiefly excelled, were of greater length than thoſe uſed for inviting the Gods, in order to detain them as long as poſſible. For when we deſire, ſays he, we want to be quickly poſſeſſed of the Object of our Wiſhes; but to be as long as poſſible before we be deprived of it.

To the *Evocations* I muſt add the Forms of *Devoting*, which the *Romans* called *Devotio*. They were either private, as thoſe of the two *Decii*, and of *Marcus Curtius*, who devoted themſelves to ſave the *Romans*; or publick, performed by the Dictator or Conſul, at the Head of their Army. Here is their Form, tranſmitted to us by the ſame *Macrobius*, Sat. Book iii. “ Father *Dis*, *Pluto*, *Jupiter*,
 “ *Mines*, or by whatever Name it is lawful to call you, I
 “ beſeech you to fill this City *Carthago*, the Army I mean,
 “ with Terror and Conſternation: Grant that they, who
 “ bear

“ bear Arms against our Legions and Army, may be put
 “ to the Rout ; that the Inhabitants of their Cities, and
 “ of their Fields, with all that dwell in them, of every
 “ Age, may be devoted to you, according to the Laws,
 “ by which our greatest Enemies are devored. I, by the
 “ Authority of my Commission, devote them in the
 “ Name of the Roman People, in the Name of the Ar-
 “ my, and in the Name of our Legions, that you may
 “ preserve both the Commanders, and those who serve
 “ under them.”

Antiquity has not transmitted to us the Form of private devoting, but certain it is there was one ; and when *Deus* devoted himself, he gave Notice to the Pontiff *Valerius*, to proceed to pronounce the Form of devoting : *Denique*, says he, *Valeri, opus est ; agendum, præi verba quibus me legibus devoveam.* Whenever the Laws devoted any Man to Death, it was permitted to kill him. There was one of *Romulus's* Laws conceived in these Terms : *Si patronus clienti fraudem faxit, sacer esto.* If any Patron defrauds his Client, let him be devoted. It was to *Pluto* or *Dis*, and the other infernal Deities, that Criminals were devoted.

Q. Who was *Orbona*, and how came she to be made a Goddess ?

A. *Orbona* was a Goddess invoked by the Fathers and Mothers, for the Preservation of their Children ; and those who had lost them were under particular Protection of this Goddess, as we learn from *Arnobius*, Book iv.

Q. Who was *Ossilego*, and how came she to be made a Goddess ?

A. *Ossilego* was invoked when they were about to rectify strained or broken Bones. The Child was hardly conceived when the Gods *Viturnus* and *Sintinus* gave the one Life and the other Sensation. The Goddess *Nascio* or *Natis* presided over the Birth, and *Nerdina* over the ninth Day, when the Parents gave it the Name ; *Pagilinus* was invoked for the Cries and Wailings of the Child, and the Goddess *Canina* to take care of the Cradle. As it was the Practice to lay down the new-born Child naked upon the Ground, as we learn from *Pliny*, *Omnes infantes terra nudos excipit ;* *Macrobius*, and *Seneca*, *Natura bene merum tantum matrem & in nuda brachia matris de ossilego*

So they implored Favour for it from the Goddeſs *Lerana*, as it were to liſt it up again. When it began to ſuck, the Goddeſs *Rumina* or *Rumia*, as *St. Auguſtine*, in his ſixth Book, ch. 2. of the *City of God*, tells us preſided over this Operation. When it became capable to eat and drink, the Goddeſſes then employed were *Edula* or *Eduſia*, and *Potina*, whoſe Names expreſs their Functions. When it began to ſpeak, or rather ſtutter, *Fabulinus*, the God of *Speech*, was invoked; and the Goddeſs *Paventia* to avert from them frightful Objects. In fine, when the Child was grown up to an Age fit for Education, the Gods *Statilius* and *Statennus* were addreſſed to; and, as I ſaid before, *Oſtango* ſtrengthened their Bones, as we learn from *Arcturius*, *Namque durare & ſolidare infantibus parvis oſſa, oſtango memoratur*. There were alſo other Divinities for Marriage and its Concomitants, ſuch as the Goddeſſes *Virginicurus*, *Prima*, &c. whoſe Functions I muſt be excuſed from explaining.

Q. What Gods were they who preſided over every Part of the Body?

A. The *Sun* preſided over the Heart, *Jupiter* over the Head and Liver, *Mars* over the Entrails, *Minerva* over the Eyes and Fingers, *Juno* over the Eye-brows, *Pluto* over the Back, *Jenus* over the Reins, *Saturn* over the Spleen, *Mercury* over the Tongue, *Thetys* over the Feet, the *Moon* over the Stomach, the *Genius* and *Modesty* over the Forehead, *Memory* over the Ears, *Faith*, or *Bona Fides*, over the Right-hand, *Compaſſion* over the Knees.

Q. Who was *Pallas*, and how came ſhe to be made a Goddeſs?

A. *Pallas* was properly the Divinity of the Shepherds, the tutelar Deity and Proteſſors of the Flocks. The Feaſt that was celebrated to her the 21ſt of *April*, was called *Palia*, or *Parilia*. The whole Ceremony conſiſted in burning great Heaps of Straw, and leaping over them. Thus *Ovid*, in his fourth Book of *Faſts*, *Atroxque per ardentis ſtigule crepitantis acerams, trajectas celeri ſtrenua membra pede*. Animals were killed there, and the Purifications were performed with the Smoke of Horſes Blood, and with the Aſhes of a Calf that had been taken out of an immolated Cow, or with the Aſhes of

of Beans ; the Flocks were also purified with the Smoke of Sulphur, of the Olive, the Pine, the Laurel and Rosemary. Then, after the Shepherd had leaped around the Bon-fire of Straw now mentioned, they offered in Sacrifice Milk, Cheese, boiled Wine and Cakes of Millet : A Festival truly rustic, and such as was suitable to the Goddess of Shepherds and Flocks.

Q. Who were the Gods *Palici*?

A. *Macrobius*, Book xxiv. in that Passage of his *Saturnalia*, where he makes an Encomium on *Virgil's* Erudition, who had the Art of interspersing his Works with several Pieces of the *Greek* History, quotes, among other Passages of that great Poet, the Verses in the ninth Book of the *Eneid*, V. 585.

*Symetia circum
Flumina, ubi placabilis ara Palici.*

And says, no *Roman* Author has described these Gods so known in *Sicily* ; that *Eschylus*, the *Sicilian* Poet, in his Tragedy intitled *Ætna*, is the first who has given their Original to this Effect,

It was near the River *Symetia*, in *Sicily*, that *Jupiter* fell in love with a Nymph called *Ætna*, others name her *Thalia*, who, to conceal from *Juno* the Knowledge of her Intrigue, and to escape her Vengeance, entreated her Lover to hide her in the Bowels of the Earth, which Request she obtained ; and, when the Time of her Delivery was come, there sprung from the Earth two Children, who were called *Palici*, as you would say, sprung from the Earth into which they had been conveyed. These two Children were afterwards deified.

But this is a mere Fable, founded upon the Equivocations of the Names of these Divinities. This was the ordinary Resource of the *Greeks*, when they would trace the Original of their Gods, they invented Stories upon the frivolous Foundation of the Etymologies of a Language which they did not understand : And the Fable which we are here explaining is a manifest Proof of it, since the Worship of the Gods *Palici* came from *Phœnicia*, as their Name leaves no room to doubt. It is very probable that it comes from the *Hebrew* Word *Palichin*, which signifies venerable, which Word comes from *Palach*, *colere*, *venerari*, to worship, as *Bochart* proves, which

which the Poet *Eſchylus*, from whom *Macrobius* has borrowed the Fable, ſeems to inſinuate, when he ſaid, *Jupiter* ordered the Gods *Palici* to have the Title *Venerable* given them. *Hefychius* alſo confirms the happy Conjecture of *Bochart*, ſince he ſays, *Adranus*, whoſe Name is likewiſe *Phœnician*, was Father of *Palici*; for I can hardly think the Reader will give in to the ridiculous Error of ſome of the Learned, who are of Opinion that it ought to be read in *Hefychius*, *Adrian*, inſtead of *Adranus*, as if the *Roman* Emperor, who was not deified till forty Years after the Coming of *Chriſt*, could be the Father of thoſe ancient Divinities, whoſe Worſhip was celebrated in *Sicily* many Ages before he was born; and gave his Name to the River *Adranus*, which went by it long before.

This *Adranus*, in ſhort, whom *Hefychius* makes to have been the Father of the *Palici*, contrary to the Opinion of *Eſchylus*, who aſſerts they were *Jupiter's* Sons, is a God unknown out of *Sicily*: Thus there is Reason to think that he was the ſame *Adramelech*, who is mentioned in the Books of *Kings*, and whoſe Name imports a magnificent King; and that his Worſhip, as alſo that of the *Palici*, was brought into that Iſland by the *Syrian* or *Phœnician* Colonies, who ſettled there: This is what we learn from *Bochart*; and his Conjecture appears highly probable. For, in ſine, we are to prefer to the Opinion of *Hefychius*, who gives *Adranus* for the Father of the *Palici*, to that of *Eſchylus*, who makes them to have been the Sons of *Jupiter*, and muſt needs have known the Antiquities of his Country, better than the *Greek Lexicographer*, whom I have quoted, being a *Sicilian* by Birth. The *Palici* were very much honoured in *Italy*, and *Diodorus*, lib. ii. aſſures us they had a Temple near the City *Erice*, and ſtood upon a Mount of that Name, which is at this Day *Treſano Vecchio*. *Fanum hoc tum Antiquitate, tum religioſa Veneratione, quod in eo multa vera & ſtupenda eveniunt*. Revered, he ſays, both for its Antiquity, and for the wonderful Things that happened in it. Accordingly we are told by *Macrobius*, after *Eſchylus* and *Diodorus*, that there were near this Temple two ſmall Lakes of boiling and ſulphurous Water, always full without overflowing, which were called *Delli*, and held in the higheſt Veneration by the credulous People, who imagined that they were the Brothers of the *Palici*, or rather

rather that this was the Place whence they themſelves had ſprung, when their Mother delivered them. *Nec longè inde lacus breves ſunt, ſed immenſum profundum, aquarum ſcaturigine ſemper ebullientes; quos incolæ crateras vocant, & nomine Delles appellant, fratresque eos Pallicorum ſciunt, & habentur in cultu maximo.* Ovid likewiſe deſcribes them. It was near thoſe two Pools that ſolemn Oaths uſed to be made, and there Controverſies were determined that could no otherwiſe be eaſily decided. Thoſe who were called to take this Oath purified themſelves; and after having given Security to pay, if the Gods condemned them, they approached the Pools, and ſwore by the Divinity that preſided over them. If their Oath was ſincere they went off unhurt; but Perjurers were puniſhed upon the Spot, as all Authors, who have mentioned it, are agreed.

*Perque lacus alios et olentia ſulphure feriur,
Stagno Palicorum, ruptâ ferventia terrâ.*

*Et qui præſenti dormitant perjura Palici
Pectora ſupplicio. ||*

Tho' they are not quite agreed as to the Nature of the Punishment. *Macrobius* will have it, that they fell into one of the Lakes and were drowned. *Quod ſi fideliter faceret, diſcedebat illæſus; ſi vero ſubeſſet jure juranda mala conſcientia, mox in lacu amitteret vitam ſelfus jurator.* *Polémon* aſſerts that they died ſuddenly; *Ariſtotle* and *Stephanus* ſay, they were conſumed by a ſecret Fire; and, according to *Diodorus*, there were ſome of them that loſt their Lives.

Whether theſe different Punishments were real, or only feigned to terrify Perjurers, as would ſeem from the Diverſity of theſe Opinions, it is certain, that none approached theſe Pools and the Altars of theſe implacable Gods without a great deal of Terror, and the Place was a ſecure Sanctuary for oppreſſed Slaves: Their Matters being obliged before they could get them back, to promiſe to treat them with more Humanity, which they religiously obſerved for fear of bringing ſome terrible Punishment upon themſelves. We muſt not omit to obſerve, that the antient Inhabitants of *Sicily* called theſe two Lakes

Delli, from an *Arabic* Word, which imports *to make discovery*; or, as is more probable, from the *Hebrew* Word *Daul*, *to draw out*. I am inclined to adopt this *Etymology*, because it seems to agree better with what *Aristotle* says upon the Oaths we have mentioned. According to that Philosopher, they wrote the Oath, which they made to those Gods, in the Form of a Note, which floated above, if the Party swore to a Truth; but it sunk to the Bottom of the Water, when he perjured himself. As the Custom of these Oaths came from the *East*, as also the Worship of the Gods *Palici*, it is very probable it was in Imitation of what is written in the Book of *Numbers*, concerning the Trials of the Water that was given adulterous Women to drink; and the Punishment, mentioned by Authors I have quoted, were nothing else perhaps, but a Tradition of what befel those who were guilty of the Crime whereof they were accused.

But here we must add, that the Temple of the *Palici* was not only venerable upon account of all that I have been now saying, but also for the Prophecies that were delivered there from time to time. *Macrobius*, after *Xenagoras*, tells us, that, *Sicily* being destroyed with Famine, they consulted the Oracle of the *Palici*, and were answered, that if they sacrificed a certain Heroe, whom Authors do not name, the Famine would cease; which accordingly happened. The *Sicilians*, in Acknowledgment of this Blessing, heaped Fruits and Presents upon the Altars of those propitious Deities; and this, according to *Macrobius*, is what makes *Virgil* say:

Pinguis ara Palici.

Qua gratia siculi omne genus frugum congesserunt in aram Palicorum. Ex qua ubertate ara ipse pinguis vocata est.

The Superstition was afterwards carried so far as to offer up to those Gods human Sacrifices or Victims. But this barbarous Custom was at length abolished, and the *Palici* contented themselves with common Offerings: It is to this the ingenious Poet I have now quoted is alluding, when he says,

Placabilis ara Palici.

Stephanus

Stephanus mentions the City and Fountain of the *Palici*; and *Forestus*, a celebrated Historian of *Sicily*, informs us, that the two Lakes, which we have spoke of, are at this Day called *Nephti*.

Q. Who was *Pan*, and how came he to be made a God?

A. With respect to the God *Pan*, the *Greeks* have corrupted antient History; for *Herodotus* judiciously remarks, Book ii. ch. 195. That *Hercules*, *Liber*, or *Bacchus*, and *Pan*, were the last of all the Gods: But yet among the *Egyptians* *Pan* was looked upon as one of the eight great Gods, who in their Theology formed the first Class, and were the most powerful, and most antient of all. *Hercules* was but in the second, which was made up of twelve Gods, who only came after the other eight we now mentioned, and generated those of the third, in which they placed *Bacchus*. From *Bacchus* to *Amasis*, continues *Herodotus*, the *Egyptians* computed fifteen thousand Years, by a Series of well-distinguished Years. Between *Hercules* and that Prince they reckoned a far greater Number of Years; and consequently a considerable longer Period between him and *Pan*, who was much antienter than the other two. Whereas, according to the *Greek* History, there was from *Bacchus* the Son of *Semele*, and the Time when *Herodotus* lived, but about sixteen-hundred Years; from *Hercules* the Son of *Alcmena*, but nine hundred; and from *Pan*, the Son of *Penelope* and *Mercury*, but about eight hundred.

After so positive a Testimony, we are not to lay much Stress upon what the *Greeks* related of the God *Pan*. The *Egyptians*, says the Author whom I have now quoted, sacrifice neither He-goats nor She-goats, because they represent the God *Pan*, and paint him with the Face and Legs of a Goat; wherein the *Greeks* have imitated them: Not that it was believed in *Egypt* he bore any Resemblance, but for Reasons which it would not be agreeable to repeat. Those of *Mendes*, continues the same Historian, hold the He and She-goats, the former especially, in singular Veneration, as likewise the Goat-herds who keep them; among whom there is one, who is more honoured than the rest; and his Death causes great Mourning thro' all the Country. *Pan* and the He-goat in the *Egyptian* Language are called *Mendes*. *Diodorus*

dorus Siculus, Book i. p. 16. ſays, that *Pan* was ſo much honoured by the *Egyptians*, that his Statues were to be ſeen in all their Temples, and that to his Honour they had built in *Thebais* the City of *Chimmiſ*, that is to ſay, the City of *Pan*. This Author, who takes no notice of *Mendes* in *Lower Egypt*, where that God was in high Veneration, adds, that he had accompanied *Osiris* in his Expedition to the *Indies*, together with *Anubis* and *Macedo*, which *Herodotus* ſays nothing of.

Herodotus durſt not tell the Reason why the *Egyptians* repreſented the God *Pan* under the Figure of a Goat; antient Mythologiſts however affures us, that what induced them to do it was, that *Pan*, having found the Gods in *Egypt*, whither they had fled from the Giants, adviſed them, as a Means to prevent their Diſcovery, to clothe themſelves with the Figures of different Animals; and as an Example he himſelf aſſumed that of a Goat. They tell us, that he even fought very reſolutely in their Behalf againſt *Typhon*; and for his Reward theſe ſame Gods, whom he had ſo ſtoutly defended, gave him a Place in Heaven, where he forms the Sign of *Capicorn*.

There was no Place in all *Greece*, where the Divinity of *Pan* was more honoured, than in *Arcadia*. This is even thought to have been the Place where he delivered his Oracles. Sacrifices were offered to him of Honey and Goat's Milk, and the *Lupercalia* were celebrated to his Honour. This Feſtival in latter Times became very famous in *Italy*, where *Evander*, the *Arcadian*, had introduced the Worſhip of *Pan*.

The Fable of *Pan* came at length to be greatly allegorized; and that this God was looked upon as the Symbol of Nature, his very Name in *Greek* ſignifies *All*; accordingly he was imaged with Horns on his Head, to repreſent, ſay Mythologiſts, the Rays of the Sun, as the Vivacity and Ruddineſs of his Complexion mark the Brightneſs of the Heavens: The Star which he wears upon his Breſt is the Symbol of the Firmament; and his Feet and Legs overgrown with Hair denote the inferior Part of the World, the Earth, the Trees, and Plants. The *Egyptians*, after having adored the Sun under the Name of *Osiris*, and the Moon under that of *Iſis*, made all Nature the Object of Adoration under the Symbol of *Pan*, who is to be conſidered as one of the moſt antient Divinities of the Pagan World. That

That extraordinary Voice, which, according to *Plutarch*, was heard toward the *Echinades Iſles*, in the *Ionian Sea*, and which pronounced theſe Words, *The great Pan is dead*. The *Aſtrologers* at that Time, conſulted by *Tiberius*, upon the Credit of famed *Thamus*, who averred that he had heard it, told that Prince, That it meant *Pan* the Son of *Penelope*. It is probable that *Thamus* had been ſuborned to terrify the Emperor; unleſs we will rather chuſe to ſay with *Eufebius*, that this Voice was ſupernatural, and that God was pleaſed by it to intimate to the World the Death of the *Meſſiah* which happened under the Reign of that Emperor.

Q. When did *Pan* live, and who were Contemporaries with him?

A. If we take *Pan* for the Son of *Mercury* and *Penelope*, he lived in the Year of the World 2671, before Chriſt 1729, to which add 1750 makes 3479 Years ſince his Time. His Contemporaries were *Gideon*, the General and Ruler of the *Jews*; *Ramſes*, King of *Egypt*; *Anabas*, King of *Babylon*; *Laomedon*, King of *Troy*; *Ægeus*, King of *Athens*; *Menaceus*, King of *Thebes*; *Oebalus*, King of *Lacedæmon*; *Setheclus*, King of *Argos*; *Thoas*, King of *Corinth*; *Lycæſtus*, King of *Crete*; *Faunus*, King of *Italy*. No Poets, no Hiſtorians at this Time.

Q. Who was *Panacea*, and how came ſhe to be made a Goddeſs?

A. Beſides *Eſculapius*, the other Gods of Phyſic among the *Greeks* were *Hygiſta*, *Theleſphorus*, *Jaſo*, and *Panacea*, who were ſaid to be the Children of *Eſculapius* and *Meditrina*.

The *Pergamenians*, as we are told by *Pauſanias*, upon the Faith of an Oracle worſhipped *Theleſphorus* as a God, whom the *Epidaurians*, who alſo aſcribed divine Honours to him, called *Aceſios*, *Health-giving*, and the *Sicyonians*, *Evemerion*. Accordingly this God, properly ſpeaking, was the God of thoſe who were on the mending hand. *Hygiſta* alſo participated the ſame Honours, as her Siſters *Panacea* and *Jaſo*. *Ariſtophanes* ſays, that in the Temple of *Eſculapius* at *Sicyon* was a Statue of the firſt of theſe Goddeſſes, almoſt wholly covered with a Veil, to which the Ladies of that Town dedicated their Locks; and we find her often repreſented, upon antient Monuments and Medals,

Medals, sometimes with her Father, and frequently by herself. The *Romans* especially bore a high Respect to that Goddess, looked upon her as the Saviour of the Empire, and gave her that Title upon their Medals.

Q. Who was *Panda*, and how came she to be made a Goddess?

A. The Goddess *Panda*, according to *Arnobius*, was so called, because she opened the Way to the Capitol to *Titius Tatius*.

Q. Who was *Pandora*?

A. *Prometheus* with the Assistance of *Minerva*, whose Advice had been already of Use to him in forming the Body of Man of tempered Clay, got up to Heaven, and approaching the Chariot of the Sun, stole from thence the sacred Fire, which he brought down to the Earth in a *Ferula*. *Jupiter*, incensed at this strange and audacious Enterprize, ordered *Vulcan* to form a Woman endued with all Perfections, whence she got the Name of *Pandora*. The Gods loaded her with Presents, and sent her to *Prometheus* with a Box full of all kinds of Misery. This Prince, suspecting the Trick, would have nothing to do with her; but *Epimetheus*, to whom she offered herself, was so captivated with her Charms, that he took her to Wife, and had by her *Pyrrha*, the Wife of *Deucalion*. His Curiosity too led him to look into the fatal Box, which he no sooner had opened, than there issued out of it that Deluge of Miseries, which have since over-run the Earth. He shut it up in haste, but all was gone but *Hope*, which had not time to get off, and this of consequence is the only Blessing that remains with wretched Mortals.

Q. How came the *Parcæ* to be made Goddesses?

A. *Varro* upon *Aulus Gellius*, Book iii. ch. 16. Of the Origin of the Latin Tongue, says, that, as these Goddesses presided over the Birth of Men, they took their general Name from *Partus*, Birth. *Parca*, says he, that is *Parta*; or, as others say, *à parturiendo*, which comes to the same. *Servius* on the contrary, on the fourth Eclogue of *Virgil*, asserts, that they were so called only by an *Antiphrasis*, because they spare no-body, *Quod nemini parcant*, in the same way as the *Furii* were termed *Eumenides*.

Hesiod,

Hesiod, in the Beginning of his *Theogony*, fays, that they were the Daughters of *Night* and *Erebus*. As the whole Destiny of Men, which was thought to be subject to the Power of the *Parcæ*, respected either the Time of their Nativity, or of their Life or Death. *Clotho*, the youngest of the three Sisters, presided over the Moment when we came into the World, and held the Distaff; *Lachesis* spun all the Events of our Life; and *Atropos*, the eldest of the three, cut the Thread with Scissars, and thus put a Period to it, according to this antient Verse.

Clotho colum retinet, Lachesis net, & Atropos occat.

There were no Divinities in the Pagan World who had a more absolute Power than the *Parcæ*, Mistresses of human Lot, who regulated its Destinies: Whatever came to pass in the World was subject to their Empire. The three most usual Names of these Goddeffes had a plain Allusion to their Offices: The first is derived from *κλωθεῖν*, to spin; the second from *λαχεῖν*, to measure out by Lot; and the last from *ἀπρὸς πτόν*, irreverfible: Or, which comes to the same Thing in the main, *Clotho*, as *Fulgentius* in his *Mythology*, Book i. alledges, signifies *Evocation*, to denote that this Goddeffs over-rules the Moment of our Birth; *Lachesis* signifies *Lot*, because it is she that regulates the Destinies; and *Atropos*, without Order and without Law, to teach us, that this Destiny is held by no Consideration, when the Hour of our Death is once come, and that she owns no other Law but that which *Fate* imposes upon her.

Q. How came *Pecunia* to be made a Goddeffs;

A. As the most antient Symbol, which has been found upon Money, was some Animal, *Pecus*, whence it had the Name among the *Latins* of *Pecunia*; so they made a Goddeffs, according to St. *Augustine*, of that same Word, which they invoked in order to procure it in Abundance. I may venture to say, she hath too many Votaries among *Christians*.

Jews, Turks, and Christians, several Tenets hold,
Yet all one God acknowledge: This is Gold.

Q. What Kind of Gods were the *Penates*?

A. Though it is true, that the *Penates* were sometimes con-

confounded with the *Lares* and *Genii*, it is certain however, that they were often distinguished from one another, and their Distinction is very well observed in *Coriolanus's* Farewel to his Mother, to whom, according to *Dionysius Halicarnassus's*, Antiquit. Book viii. he says, Adieu, ye *Penates*, ye paternal *Lares*, and ye *Genii* of this Place.

First, we must not imagine that the *Penates* formed a different Class of Divinities, since on the contrary they were chosen from each of them. Sometimes it was *Jupiter*, oftener *Vesta*, and so of others, according to the Devotion of the Persons who made choice of them. *Nigidius*, an antient Author cited by *Arnobius*, against the *Gentiles*, distinguishes four Sorts of *Penates*: The first are of the Class of *Jupiter*, that is, chosen from among the Celestial Gods: The second from that of *Neptune*, or from the Sea-gods: The third from those of *Pluto's* Class, or from among the Infernal Gods: The last may be taken indifferently from the Class of all the deified Men. It must be owned however, that by the *Penates* were usually understood those of the *Samothracians*; though we grant at the same time, that it was optional to every one to chuse those whom he had a mind: Accordingly, we have antient Inscriptions that make mention of the *Penates* and *Lares* of all Sorts, even of living Emperors. It was likewise permitted to place their Ancestors among those Gods; and this is what most frequently happened. The *Romans*, according to *Dionysius Halicarnassus*, Book x. gave the Name of *Penates* promiscuously to all their Gods. “ But those who translated this *Greek* Word, have called
“ them, some, *Paternal Gods*; others, *Original Gods*;
“ others again *the Gods of Possession*; some *the secret* or
“ *concealed Gods*; lastly, *tutelar Gods*; whereby it would
“ seem that each designed to express some particular Pro-
“ perty of these Gods; though at the bottom they all
“ mean the same Thing.”

Antiently it was not allowable to have these private Gods, nor to address any Worship to them; but at last, not only was the Introduction of them tolerated, but it was even authorized by secular Powers. There was one of the Laws of the *Twelve Tables*, ordering the religious Celebration of Sacrifices to the *Penates*, and the uninterrupted Continuation of them in Families, in the same Manner they had been established by the Heads of those Families.

Families. It is farther known, that, when any one paſſed into another Family, the Magiſtrate took care to provide for the Worſhip of the Gods whom the adopted Perſon had relinquished. If we would now trace the Original of the *Penates*, I take it to have ariſen from a vulgar Opinion, that the *Manes* of their Anceſtors took pleaſure after Death to dwell in their Houſes, where they were even frequently interred, if we may believe *Servius* upon theſe Words of the *Eneid*, Book vi. *Sedebus hunc refer ante ſuis*, and where their Pictures uſed to be preſerved in the Places of the greateſt Reſpect. For, having conſidered them under the Notion of illuſtrious Perſons, they came by degrees to pay them Reſpect and Homage; then they implored their Aſſiſtance, and at laſt founded to them a Worſhip and religious Ceremonies. The Paſſage of the Book of *Wiſdom*, xiv. 15. “ For a Father afflicted with untimely Mourning, when he hath made
“ an Image of his Child ſoon taken away, now honour-
“ eth him as a God, which was then a dead Man, and
“ delivered to thoſe that were under him Ceremonies and
“ Sacrifices.” This ſpeaks of the Death of a Child, beloved by his Parents, whoſe Worſhip was at laſt eſta- bliſhed in the Family; and is a convincing Proof of this. Thus I am of Opinion, that of old the *Penates* were only the *Manes* of their Anceſtors, as *St. Auguſtine*, Book ix. ch. 11. of the *City of God*, proves from the Authority of *Apuleius* and *Photinus*; but that in After-times they aſſo- ciated with them all the other Gods without Diſtinction.

The Statues of the Gods *Penates* were made not of Wax only, as ſome Authors pretend, but indifferently of all Sorts of Materials, even Silver itſelf. They were conſecrated in the moſt ſecret Places, which was called the *Latorium*, *Penetralia*. There Altars were erected to them, Lamps kept burning, and Symbols added, all of them expreſſive of Vigilance; among others the Dog, whoſe Skin theſe Statues wore upon their Shoulders, as the *Lares*, or had the Figures of them under their Feet. *Apuleius* comprehends all the Sacrifices of the *Lares* and *Penates* in theſe Words, *Thure, moro, & aliquando victi- mis; Incenſe, Wine, and ſometimes Victims*. There were for that Purpoſe Altars, ſuch as may be ſeen in *M. Baudelai's* Works, intituled, *The Utility of Voyages*, Pag. 1262.
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On the Evening before the Feaſt great Pains were taken to rub the Statues with Balm and Wax, to make them fine and glittering, and capable of receiving the Impreſſion of the Vows that were made to them. This Wax formed a Cruſt all over, which covered Matter whereof the Statues were made; and this no doubt is what had deceived the Authors I mentioned, who took them to be made of Wax. Antiently Children were offered to them in Sacrifices, but *Brutus*, he who expelled the *Tarquins*, changed this barbarous Sacrifice into one more natural; and from that Time nothing was offered to them but Wine, Incenſe, Fruits, and ſometimes bloody Victims. Lambs, Sheep, &c. as we ſee in *Horace*, who, inviting his Miſtreſs to come and aſſiſt at the Sacrifice, which he was preparing in his Family in Honour of the Genius, takes notice to her of the Preparation he had made for it:

*Ridet argento domus; ara caſtis
Vineta verbenis, auct immolato
Spargier agno.*

Tibullus, in like manner ſpeaks of the Sacrifice of a Sheep, which he offered up to the rural Gods of the *Lares*. Their Statues were likewise crowned with Feſtoons, Garlick and Poppy, and ſeveral little Ceremonies were added thereto, which is needleſs to recite. It is proper only to remark, that in the publick Sacrifices offered to the *Penates*, they ſacrificed to them a Sow, as has been ſaid in the Answer to the Queſtion of the *Lares*, from *Varro* and *Propertius*, and this Cuſtom is thought to be introduced by *Æneas*. It was in the Time of the *Saturnalia*, that they celebrated the Feſtival of the *Lares* and *Penates*, and there was a Day beſides in each Month ſet apart for worſhipping the domeſtick Gods. Zeal went even ſometimes ſo far as to worſhip ſome of them every Day, and even ſeveral times in the ſame Day, as *Suetonius* and *Tacitus* proves from the Example of *Nero*, who neglected all the other Gods for the Sake of a favorite *Penates*.

As not only private Perſons had each his Gods *Mantres* or *Penates*, but every People choſe of them for the Preſervation of the State; there was at *Rome* a Temple conſecrated to the domeſtick Gods, and there was ſet apart for them a Holiday, which was celebrated with a great

great deal of Solemnity, the ſecond of the Kalends of *January*, that is, the laſt Day of *December*. To this were added the Games called *Compitales*, as much as to ſay thoſe of the Croſs-ſtreets, becauſe the *Penates* preſided over them. In fine, ſo great Reſpect was paid to the *Penates*, that no important Enterpriſe was undertaken without conſulting them; their Figures were even ſometimes carried about in Journeys, as we learn from *Apuleius*: “Wherever I go, ſays he, I always carry with me “in my Journey the Figure of ſome God.” And *Cicero*, it ſeems, was afraid of fatiguing his favorite *Minerva*, when, upon ſetting out for his Exile, he went in a ſolemn Manner and conſecrated her in the Capitol. The Figure of the Gods *Penates* was ſometimes the ſingle Representation of ſome God, Genius, Heroe, or Demi-god, or, laſtly, of ſome famous Anceſtor; frequently they were *Pantheons*, that is, ſuch as were charged with the Symbols of ſeveral Divinities; of theſe we find ſeveral in *Spon*, *Couper*, and particularly in *Baudelaſ*’s *Utility of Voyages*.

As Man is naturally curious and anxious about Futurity, it is probable, that among the *Penates* there were ſome who delivered Oracles. We know that no important Buſineſs was done without conſulting the Oracle; but as the Places to which they had to repair for that Purpoſe were ſometimes remote, as great Apparatus and Expences were neceſſary, in order to conſult them, it was more convenient for every Man to have one in his own Houſe, which he conſulted at leaſt for all domeſtick Affairs. It is true, I have not found any poſitive Authority to inform us of this Fact; but frequently a Medal, and Intaglio, let us know many Things which we ſhould otherwiſe be ignorant of. *Cupponi*, the honorary Correſpondent of the Academy of the *Belles Lettres*, ſent, in 1733, to M. de Boze the Print of an antique Intaglio, a *Cornelian*, which represents an Altar whereon is a Head, or rather a Mask; by the Side, and almoſt behind, is the Figure of a Man ſtooping down, with his Head inclined as it were to liſten; upon the Forepart is a Woman ſtanding, and at the Foot of the Altar a little Animal. The Explication given of it, in the ninth Volume of the Memoirs of the Academy, perfectly agrees to one of the Gods *Penates*. The Mask represents either the God *Pan* or *Sylvanus*, or ſome other of that Claſs: The Man, who is in a liſtening Poſture, is expecting

pecting his Response: The Woman, who is standing, seems to come for Insight, either into some Dream, or some other Affair which disturbs her: The little Animal, which may be taken for a Dog, or for a young Kid, is the Victim destined for the Sacrifice. All this may be seen more fully in the Place which I have mentioned.

These *Phrygian* Gods, adopted with great Revenues by the *Romans*, who were fond of nothing so much as of being thought to be descended from *Eneas* and his Mother *Venus*, were placed in a Temple near the *Forum*. Here is the Description of them by *Dionysius Halicarnassus*, Book i. “ They were, says he, two Men sitting, each
“ of them armed with a Pike, and the Sculpture of them
“ was very antient. We have also, adds this Author,
“ several other Statues of the Gods in old Temples,
“ which are all in a military Garb.” The sacred Fire, or *Vesta*, which *Eneas* likewise brought with him, was undoubtedly the most distinguished of the Gods *Penates*; so *Virgil*, *Eneid*. Lib. ii.

*Sic ait, & manibus vittas, vestamque potentem
Eternumque adytis offert penetralibus ignem.*

After that *Hector* had recommended these Gods to him, he himself approaches the sacred Hearth, and removed from thence the Fillets of *Vesta*, and the Fire that was there burning. If we may believe *Varræ*, cited by *Macrobius*, Book iii. Ch. 4. *Dardarus* had first brought these *Phrygian Penates* into the Island of *Samothrace*, and *Eneas* transferred them thereafter from *Troy* into *Latium*.

I shall only add farther, that the Idols which *Jacob* brought from the House of *Laban* his Father-in-law, and which the Holy Scripture calls *Theraphim*, were the Gods *Penates*, whose Worship was propagated afterwards into *Phrygia*, thence into *Greece* and *Italy*: This, without all Controversy, is their true Original. We may add in the last Place, that it was probably believed in the *Pagan* World, that Houses were not sufficiently guarded by the *Lares* and *Penates*, since they had also other Gods to take care of the Gates, the Keys and Hinges, of which I have spoken elsewhere.

Q. How came *Picty* to be made a Goddes?

A. As *Picty*, whether we have for its Object the supreme

preme Being, or the Poor, or one's Country, has always been reſpected in all human Societies, we need not wonder that the *Romans* made this Virtue a Divinity, and the Object of Worſhip. *M. Attilius Glabro* built a Temple to her in the Herb-market, a ſecond in the Place where the Woman dwelt who had nurſed her Father in Priſon, which is expreſſed to us by that of natural Affection: *Pietas erga parentes.*

2. How came *Philip*, King of *Macedon*, to be made a God?

A. Philip, King of *Macedon*, was too illuſtrious not to acquire heroic Honours; accordingly he had in *Alces* a Chapel built in the Form of the *Rotunda*, where he had a Statue of Gold, by the Hand of *Leochares*. However ambitious his Son *Alexander* was to be taken into the Number of the great Gods, as in the Oracles I have ſaid elſewhere, I know not if he ever attained even to heroic Honours; at leaſt, if any Worſhip was paid to him, it was not very extenſive. *Phylacus*, for having relieved the City of *Delphi*, obtained a heroic Monument. *Polydorus*, the Son of *Alcamenes*, King of *Sparta*, received extraordinary Honours from the *Lacedemonians* after his Death. *Deucalion* had Altars in *Greece*, and was honoured there as a Divinity; *Dionides* was eſteemed a God, and had a Temple and ſacred Grove at *Timavus*, according to *Strabo*, Page 146. *Ergane*, a Goddeſs, had alſo her Altar. The Deſcendants of *Phidias* ſacrificed to him, according to *Pauſanias*. *Hermotimus* was worſhipped as a God among the *Clazomenians*, and had there a Temple, according to the Teſtimony of *Tertulian de Anima*. *Palamedes*, according to *Philoſtrates*, in the Life of *Apollo Tyanus*, was honoured as a God: He had a Statue erected to him with this Inſcription, *To the God Palamedes*. *Pandarus*, according to *Strabo*, was worſhipped in *Lycia*. *Patheia*, ſays *Cicero*, in his firſt Book of *Divination*, had a Temple near *Lacedemon*: Others take her for *Puſiphae* the Wife of *Minos*. *Phoroneus*, as we learn from *Pauſanias* in *Corinth*, had one at *Corinth*, near that of *Nemean Jupiter*; and even in *Pauſanias's* Time they celebrated the Anniversary of that Heroe. *Aceſidas* and *Acſius* had alſo heroic Monuments in *Greece*, as we read in the ſame Author; as alſo *Acratius*, a Genius of *Bacchus's* Retinue, and
Adraſtus

Adrastus the Son of *Talaus*, *Æthlius* the Son of *Eolus*, who was ſirnamed *Jupiter*; *Agamedes* and *Trophonius* his Brother, the ſame who had the famous Oracle; *Agamemnon* and *Menelaus*, and *Ajax* the Son of *Telamon*, participated of the ſame Honour; while *Ajax*, the Son of *Oileus*, received them in the ſmall Island of *Leuce*, where a particular Worſhip was alſo paid to *Achilles*. *Phyrrus* his Son was alſo worſhipped principally at *Delphi*. *Lycurgus*, if we may believe *Strabo*, Book vii. had a Temple at *Lacedemon*. *Pausanias*, who of all the Ancients has enlarged moſt upon this Subject, having travelled over *Greece*, which was full of heroic Monuments, makes mention of thoſe of *Alalcomedes*, the Foſter-father of *Minerva*; of *Alcathous*, *Alcimedus*, *Alcines*, *Alcon*, *Ambryſſus*, *Anaxis*, *Mnaſinous*, *Aratus*, *Archemorus*, *Aſtrabacus*, *Atys*, *Augeas*; of the *Arcadian Aulan*, of *Baton*, Squire to *Amphiaras*; of *Perſeus*, *Thyeſtes*, whoſe heroic Monument was upon the Highway that led from *Myccna* to *Argos*; of *Bellerophon*, *Eutes*, *Chilan*, *Cladeus*; the Son of *Hyllus*; of *Chiron*, ſo celebrated in the heroic Age; of *Cleomedes*, *Cleones*, *Cranius*. He makes alſo mention either of the Temples or Statues of *Stemmutius*, of the *Caretis*, of *Tencs*, *Hyacinthus*, peculiarly honoured in *Laconia*; of *Iolaus*, the Companion of *Hercules*, worſhipped in *Sardinia*; of *Iphicles*, Brother to the ſame *Hercules*; of *Oreſtes*, *Lacedemon*, *Latius*, *Laphiſtius*, *Lycurgus*, *Mc-lampus*, *Hippoton*, whoſe heroic Monument was at *Athens*; of *Pereugore*, to whom heroic Honours were paid at the Time of the Feſtival of *Diana Limnatis*, whoſe Statue he had carried off at *Sparta*; of *Prometheus*, who had a Statue in *Phocis*, with a Chapel and Altar; Games were alſo inſtituted in honour of him; of *Ptolomy Philadelphus*, whom this Author reckons in the Number of the Heroes; *Epenymus*; of *Sebrus*, *Alcimus*, *Enarephorus*, whom *Apollodorus* calls *Arcimus*; of *Dorycles* and *Tebrus*, whoſe heroic Monuments were in *Lyconia*; of *Stinyclerus*, the *Mefſenian* Heroe; of *Theras* the Son of *Auteſian*, whoſe Aniverſary was celebrated by the *Therians*, who derived their Name from him; of *Triptolemus*, whoſe Temple was to be ſeen at *Eleuſis*; of *Zarax*, a Man of great Fame, who had learned Muſic from *Apolla* himſelf, and whom this Author reckons to have been not far from *Athens*, but on the Extremity of *Laconia*, where was the City of *Zaraxo*, to which

which he communicated his Name. This curious Traveller, after naming several Heroes, has not forgot the illustrious Women who had attained to the same Honours; such as *Alexandra*, or *Cassandra*, the Daughter of *Priam*, who had a Temple in *Greece*; *Alcmena*, whose Altar was at *Athens* in the Temple of *Hercules* her Son; *Andromache*, who had an heroic Monument in the same Country; *Anaxandra*, who had likewise an Altar there; as also *Aphea*, and the *Trojan Alimene*; *Coronis*, the Daughter of *Phibegyn*, and Mother of *Esculapius*, who was worshipped there with her Son; *Helen*, who had a Temple at *Lacedemon*; *Cynisia*, the Daughter of *Archidanc*, who gained the Prize at the Olympic Games. *Hilara* and *Phæbæ*, the Wives of *Castor* and *Pollux*; *Jodamia*, who, though transformed into a Stone, had the Honour of another Altar; *Iphimodia*, *Laphria*, *Latria*, *Latona*, the Mother of *Apollo* and *Diana*; *Manto*, the Daughter of *Tiresia*, who professed the Art of Prediction, like her Father; *Meganira*, *Rhadina*, whose Tomb was honoured by unfortunate Lovers; and lastly, *Ocæwia*, whose Temple was in high Reputation.

These in general were the Heroes and Heroins, to whom *Greece* had destined religious Worship.

Q. Who was *Pluto*, and how came he to be made a God?

A. *Pluto*, the Son of *Saturn* and *Rhea* or *Ops*, was the younger of the three *Titan* Brothers, who escaped the Cruelty of their Father, in the Division of the World among them; Hell was *Pluto's* Lot, that is, *Italy*, and afterwards *Spain*. That this Prince had Hell for his Lot *Diodorus Siculus* says, namely, that this Fable arose from his being the first who founded the Custom of burying the Dead, of transferring them into Sepulchres, and of bestowing other Honours upon them, which, before him, had been neglected. But what Probability is there, that Duties so natural should be overlooked till the Time of *Pluto*? It is therefore much more probable that he was reckoned the King of Hell, because he lived in a very low Country, in respect of *Greece*, where *Jupiter* had fixed his Empire; and the following are the true Foundations of a History which has been so much disguised.

Pluto, having retired to the Extremities of *Spain*, applied himself greatly to carry on the Working of the Gold and

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Silver

Silver Mines, which were very common, eſpecially on the Side of *Cadiz*, where he fixed his Reſidence: *Betica*, where *Pluto* ſettled, was that Province which we now call *Andaluſia*; and the River *Betis*, now called *Gaudalquivir*, gave that Name to it. This River formed of old at its Mouth a ſmall Iſland called *Tartefus*, with a City of that Name; this was the *Tarteſſus* of the Antients, whence *Tartarus* was formed. We may remark, that, tho' *Spain* is not reckoned at this Day a Country fertile in Mines, yet the Antients ſpeak of it to us as a Country where were many Mines of Gold and Silver: They tell us, even by a kind of Hyperbole, that its Mountains and Hills were almoſt all Mountains of Gold; (ſee *Poſſidonius*) that nigh to *Tartefus* was a Mountain of Silver, ſee *Avienus*. *Ariſtotle* informs us, that the firſt *Phenicians* who landed there found ſo great a Quantity of Gold and Silver, that they made their Anchors of thoſe precious Metals. The Author of the *Maccabees*, Book x. Chap. 8. ſpeaking of the *Romans*, ſays, that they, by the Conqueſt of *Spain*, made themſelves Maſters of the Mines of Gold and Silver that were in that Country. *Silius* the Poet calls *Spain* a Country fertile in Gold;

*Jam terra cedit Ibera,
Auriferis tandem Phenix depulſus ab oris.*

This doubtleſs is what obliged *Pluto*, who was ingenious in that kind of Work, to fix his Reſidence about *Tartefus*; and this is alſo what made him paſs for the God of Riches, and go under the Name of *Pluto*, inſtead of that of *Agreſſus*, which he had before; which has frequently been confounded with *Plutus* the God of Riches, whom I ſhall ſpeak of in Answer to the next Queſtion.

The Situation of *Pluto's* Kingdom, which was a very low Country in reſpect of *Greece*, made him paſs for the God of Hell: Beſides, as he continually employed Labourers in the Mines, who were obliged to take a far Way about into the Bowels of the Earth. Add to this, that they who work in the Mines commonly die there: *Pluto* was therefore reckoned the King of the Dead, and the very Name which he bore, *Ides*, ſignified *Death*, *Deſtruction*; it ſeems to be formed from the *Phenician* Word *Ed* or *Idid*, *Deſtruction*. Moreover the Ocean, upon whoſe Coaſt he reigned, was accounted a Place overſpread with Dark-

ness; and this, I reckon, is the Foundation of all the Fables that were invented afterwards concerning *Pluto*, and his Realms of Darkness. It is probable, for Example, that the famous *Tartarus*, that Place so noted in *Pluto's* Empire, comes from *Tartarus* which is near *Cádiz*. The River *Lethæ* comes, not improbably, from the *Gua-dalethæ*, which runs over-against that City; and the Lake *Avernus* from the Word *Abarona*, importing, *at the Extremities*; a Name given to that Lake which is near the Ocean; accordingly *Pluto* was especially worshipped at *Cádiz* under the Name of *Death*, as *Philostratus* remarks: *Soli hominum festis cantibus Mortem celebrant*, says he of the People of *Cádiz*. As to which there can be no doubt, since the *Phenicians*, whose Language was established at *Cádiz*, with the Colonies that *Hercules* had planted there, called *Pluto*, *Muth*, their Name for Death. Add to this, that all the Names given to him, in the several Countries where he was worshipped, have a Reference to this Title, *God of the Dead*. The *Latins* call him *Sumanus*, the *Sabines*, *Juranus*, a Word which has Affinity to that of a *Coffin*; others *Orcus*, or *Argus*, or *Fibrus*. The Keys, that were put into his Hand instead of a Sceptre, signified this God had the Keys of a Kingdom whence there is no Return: The Sacrifices of black Sheep that were offered to him, and other Things of that Nature, alluded to the same. This God had several other Names, *Jupiter*, *Stygius*, *Agislaus*, *Agejander*, because he passed for a Leader of the People and Colonies, *Ἀγέστανδρ*, Leader of the People *Ἀγέστανδρ*, of Men; *Πλούς*, rich, upon account of the Mines; *Dis* or *Ades*, *a terra, sub terra ejus regnum*; *Dis-pater*, or *Diospiter*. I said they offered black Victims to *Pluto*, to which I add, that he had this in common with all the infernal Divinities; Ditches were dug about the Altars, the principal Ceremony consisted in pouring in thither the Blood of the Victims, as if it had been necessary for it to penetrate to the Kingdom of that God. Again, whatever was of bad Presage was especially consecrated to him the second Month of the Year, and the second Day of the same Month; and that because, according to a Principle diffused through *Italy* from the Time of *Pythagoras*, the Number Two was of all Numbers the most unlucky, denoted the bad Principle, and consequently Disorder and Confusion. *Pluto*

the Divine, in his *Timæus*, tinged with the Doctrine of *Pythagoras*, compared this Number to *Diana* always barren, and consequently despised. We have few Monuments of *Pluto*; but in these which Time has preserved, he is represented with his Sceptre or Batton with two Points, to distinguish it from *Neptune's* Trident which had three. We find him likewise seated upon a Throne, holding a Sceptre or a Spear in his Left-hand, and with the Right giving *Cerberus*, the Dog of Hell, a Sop; sometimes he has the *Calathus* upon his Head, because *Scrapis*, whose Symbol the *Calathus* is, was the same among the *Egyptians*, as *Pluto* among the *Greeks*.

Q. Who was *Plutus*, and how came he to be made a God?

A. Some Antients, from the near Resemblance between the Names of *Pluto* and *Plutus*, have taken them for one and the same God; but the greatest Part have always distinguished them. All are agreed with *Hesiod*, that *Pluto* was the Son of *Chronos*, or *Saturn*, and *Rhea*; now the same Poet asserts, that *Plutus* owed his Original to *Ceres* and *Jason*. “*Ceres*, says he, having had Commerce with the Heroe *Jason*, and had a Son by him named *Plutus*, whom she brought forth in the Island of *Crete*, and who was very powerful by Sea and Land.” *Hyginus, Col. Poet. Astr. in Arctophylaxæ*, adds the Testimony of an antient Historian of the City of *Gnosus* in the Island of *Crete*, named *Petallides*, who positively asserts it. “*To Ceres and Jason*, says that antient Historian, “were born two Sons, *Philometus* and *Plutis*, who had but little favour for one another. The latter, who was extremely rich, imparted no Share of his Substance to his Brother, who, being sore reduced, sold the small Estate he had, bought two Oxen with the Price, and set about cultivating of the Ground, and was the first that applied himself to Agriculture. His Mother *Ceres*, after having admired the Art, which her Son had invented, placed him among the Stars, where he forms the *Bootes*, or the *Arctophylax*.” Having given you the Translation, the Original follows. “*Ex his (id est Ceres & Jason) ut Petellides Gnosius Historiarum Scriptor demonstrat, nascuntur Filii duo Philometus Plutus, quos regant inter se convenisse: Nam Plutem qui ditior fuerit, nihil fratri suo de bonis concessit: Philometum autem* “nece-

“neceſſario aduſtum, quodcunque habuerit, vendidiſſe, ex
“eo Boyes duos emiſſe, & iplum primum plauſtrum fabri-
“calum eſſe. Itaque arendo et colendo agros, ex eo ſe-
“aluiſſe. Cujus matrem inventum iniratam, ut arantum
“cum inter ſidera conſtituiſſe & Bootem appellaiſſe.”

Here then, according to the Authority of an antient Hiſtorian, whom *Hyginus* does not contradict, is a Son of *Jafſon*, named *Plutus*, a very rich Man; and who, conſequently may be the God of Riches adored by the *Greeks*. This *Plutus* the God of Riches, whoever he was, having been obſerved to diſpenſe his Favours very unequally, was therefore given out to be blind, as well as *Love*. *Ariſtophanes*, in his *Plutus*, adds, that he was lame, becauſe, whenever he had a mind to enrich the Good, he came to them but very ſlowly; and when he came to favour them, he was ſaid to be very clear-ſighted, and to have good Eyes. We know in what Manner this comic Poet railies the *Athenians* with reſpect to this God, and how, when the good *Chremylus* had reſtored his Sight to him, he puts him in the Place of *Jupiter*, and makes him to be the only God whom they invoked. *Pindar*, *Ariſtophanes*, and *Lucian* tell us, *Plutus* was a daſtardly God, whence *Eſopus* has taken occaſion to make one of his Proverbs; but *Plutus* vindicates himſelf from that Imputation, in the Comedy which I have cited, and ſays, that as Thieves and Robbers never could catch him, that is, never could make themſelves Maſters of great Riches, hence they conſtructed his Precaution and Foreſight to be Cowardice. *St. Jerom.*, followed by ſeveral eccleſiaſtical Writers, alledges, that the *Syriac* and *Chaldaic* Word, *Mammæ*, was the ſame with the *Plutus* of the *Greeks*; it is true indeed, that Word ſignifies Riches, and in the Books of *Gen.* and *Job*, *Mathon* is taken for Treasures; but this, as I take it, is no Proof that the *Syrians* and *Chaldeans* had made a God of Riches.

2. When did *Pluto* live, and who were Contemporaries with him?

A. *Pluto* lived in the Year of the World 2511, before Chriſt 1489 Years, to which add 1750 makes 3139 Years ſince his Time; his Contemporaries were *Othim*, *Cel's* Son-in-law, who ruled the *Iſraelites*; *Amnophis*, the third King of *Egypt*; *Tut. m.* King of *Babylon*; *Pandion*, King of *Athens*; *Cadmus*, King of *Thebes*; *Euretas*, King of *Lacedæmon*.

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cedemon; *Lyncus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Sisyphus*, King of *Corinth*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crete*; *Saturn*, being expelled *Crete*, reigned with *Janus* in *Italy*. *Chiron*, *Pluto's* younger Brother, an excellent Physician, taught *Esculapius* Physic, *Apollo* Music, *Hercules*, Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. Who were Contemporaries with *Plutus*, and when did he live?

A. *Plutus* lived in the Year of the Word 2711, before Christ 1211, to which add 1750 makes 3039 Years since his Time. His Contemporaries were *Abimelech*, who ruled over the *Israelites*; *Belus*, King of *Babylon*; *Eteocles*, King of *Thebes*; *Cestor* and *Pollux* of *Lacedemon*; *Plistherces*, King of *Argos*; *Adrastus*, King of *Sicyon*; *Priamus*, King of *Troy*; *Erithrus*, King of *Spain*; *Bremier* ruled in *Germany*; *Linus*, the Son of *Apollo* and *Terpsidore*, a *Theban*, who taught Music and Letters, and was Master to *Orpheus* and *Hercules*.

Q. How came *Poverty* to be made a Goddes?

A. *Arrian*, *de Exp. Alex.* informs us, that the *Gadarians* adored *Poverty* with the *Arts*, which they joined in the same Worship, because *Poverty* is, indeed, the Mother of Invention. *Plautus*, in his *Trinicus*, in the Prologue to that Comedy, makes this Goddes one of the Persons in the Play, and says, that she was the Daughter of *Debaucher*. *Pluto* makes *Love* to her Son.

Q. How came *Prayers* to be made Goddeses?

A. *Prayers*, according to *Hesiod*, in his *Theogony*, were *Jupiter's* Daughters, moaning Sisters who were repulsed oftener than they were heard. *Homer*, in the Speech of *Phoenix* to *Achilles*, gives a charming Description of them:

“ Pray’rs are *Jove’s* Daughters, of celestial Race;
 “ Lamè are their Feet, and wrinkled is their Face;
 “ With humble Mien, and with dejected Eyes,
 “ Constant they follow where Injustice flies:
 “ Injustice swift, erect, and unconfin’d,
 “ Sweeps the wide Earth, and tramples o’er Mankind,
 “ While *Pray’rs*, to heal her Wrongs, move slow behind. }
 “ Who

“ Who hears these Daughters of almighty *Jove*,
 “ For him they mediate the Throne above :
 “ When Man rejects the humble Suit they make,
 “ The *Sire* revenges for the Daughter's Sake ;
 “ From *Jove* commission'd, fierce Injustice then
 “ Descends, to punish unrelenting Men.

POPE, *Illiad* ix. 624.

The Mythologists give several Explications of this Allegory : But it requires no great Penetration to find out, that *Homer* calls *Prayers* lame, because they come not just after the Injury that had occasioned them ; that they have wrinkled and down-cast Eyes, to denote how apt Men are to defer Repentance, and how humble at last, when they want to make their Peace with the offended Party.

Q. Who was *Priapus*, and how came he to be made a God ?

A. Though Authors are not unanimous as to *Priapus's* Father and Mother, since some of the Ancients assert, that he was the Son of a Nymph named *Nois*, or, according to others, *Chione* ; yet most Authors are pretty well agreed, that he was the Son of *Bacchus* and *Venus*. *Juno*, they add, being jealous of that Goddess, wrought so by her Enchantments, that she made her Child quite monstrous and deformed. Thus *Venus* had no sooner brought him into the World, than she removed him out of her Sight, and gave him to be educated at *Lampsacus*, a famous City and Port of *Asia*, at the Mouth of the *Hellepont*, whence this God has ever since borne the Name of *Lampsacenus*. Having afterwards become the Dread of Husbands, he was banished that Town ; but the Inhabitants, afflicted with a secret Distemper, recalled him, and from that Time he was made the Object of publick Veneration ; a Temple was built to him, and Sacrifices instituted to his Honour. It is easy to see, that under this Fiction is wrapped up the History of the Propagation of the Worship of this God from *Egypt* to *Lampsacus* ; and the Observation I have made from *Herodotus*, that the Birth of a God in a Country means only the Introduction of his Worship in that same Country, ought especially to take place here. Accordingly he was given out to be the Son of *Bacchus* or *Dionysus*, who made the Conquest of the *Indus*, who was

the same with *Osiris*, and there is no doubt but the *Venus*, who is given him for his Mother, is the same with *Isis*. This *Egyptian* Queen, as has been said, had introduced after the Death of her Husband the infamous Ceremony of the *Phallus*. This is the whole Mystery of *Priapus*, who was represented in so obscene a Manner. I must be excused from enlarging farther upon the Obscenities that accompanied the Worship of this God, to whom they sacrificed an Ass. *St. Augustine* had Reasons for revealing them which subsist no more; and I shall only add, that *Beiffart* has given a Print of a Bas-relief which represents the principal Feast of *Priapus*. It is celebrated by Women, the chief of whom, who is probably the Priestess, anoints the Statue of the God, while others are presenting to him Baskets full of Fruits, and Vases full of Wine, as to the God of the Gardens and of the Country. We see others of them in the Attitudes of Dancers, playing upon an Instrument not unlike a Harp. There are two of them playing upon the Flute, another holds a Sistrum, a new Argument that it was an *Egyptian* Ceremony; another, cloathed like a Bacchanal, carries a Child on her Shoulders. There are some others taken up in sacrificing the Ass which was offered to him. The Victim, bound about the Middle with a large Fillet, has already got the mortal Blow, and its Blood flows copiously into a Bason. In fine, you see by the Priestess, who performs the Function of the Scarifier, a Case with several Knives.

Priapus, among the *Romans*, was the God of the Gardens; and there was none of them, whether Orchards or mere Parters, but had one or more of his Statues. *Priapus* was the same with *Belphegor*, that Idol of Iniquity mentioned by *St. Jerome*; that his Worship had been brought into *Lempisus*, a Town in *Asia Minor*, mentioned above, and from thence it passed into *Greece* and *Italy*. *Beiffart* has given a Print of one of the Statues of *Priapus* with this Inscription:

Hortorum custodi, vigili, conservatori propaginis villicorum.

Q. When did *Priapus* live, and who were Contemporaries with him?

A. *Priapus* lived in the Year of the World 2631, before Christ 1369 Years, to which add 1750 makes 3119 Years

Years since his Time. His Contemporaries were *Deborah* and *Barak*, who ruled the *Israelites*; *Amœnophthes*, King of *Egypt*; *Chalao*s, King of *Babylon*; *Pandion*, King of *Athens*; *Creon*, King of *Thebes*; *Cynortas*, King of *Lacedæmon*; *Alcæus*, King of *Argos*; *Polybus*, King of *Sicyon*; *Thoas*, King of *Corinth*; *Cæpys*, King of *Troy*; *Lycastrus*, King of *Crete*; *Bacchus* conquered *Spain*; *Olbius*, King of *Gaul*; *Lartin*, or *Laertis*, ruled in *Germany*. No Poets, no Historians at this Time.

Q. Who was *Providence*, and how came she to be made a Goddess?

A. Though the Antients believed *Providence* to be an Attribute of the Gods, as may be proved by several Medals, upon which we read *Providentia Deorum*, it appears, however, that they had made a particular Divinity thereof, whom they commonly represented under the Figure of a Woman leaning upon a Pillar, holding in her Left-hand the *Cornucopia*, and in the Right a Batton, which she points to a Globe, at once to shew, that all Goods are derived from her, and that she extends her Care over the whole Universe: Sometimes she has other Symbols, but this Manner of representing her was the most common.

Q. How was *Quies* made a Goddess?

A. *Quies*, *Rest*, a Goddess, as her Name denotes, was invoked for obtaining Repose and Tranquillity: She had a Temple without the *Cellin-gate*, and another, according to *Titus Livius*, Book iv. in the *Labican-street*.

Q. Who was *Radamanthus*, and how came he to be made a God?

A. *Radamanthus* was the Son of *Jupiter* and *Europa*: As to the poetical Hell, the *Greeks* have borrowed their Conceptions thereof from the *Egyptians*, and that in appointing Judges there, after the Example of that ancient People, they had singled out those from among their great Men, who had lived with the most unblemished Integrity; of which Number they had found none who better deserved that Honour than *Minos*, *Eacus* and *Radamanthus*. They afterwards divided their Functions; *Eacus*, according to *Plato*, judged the *Europeans*; *Radamanthus*, who had left *Crete*, and fixed his Residence in *Syria*, had

the *Asiatics* for his Lot, among whom were also comprehended the *Africans*; and *Minos*, as chief President of the infernal Court, decided the Differences that arose between the two Judges. All the Poets are agreed in this Superiority over his Collegues. *Homer*, *Odyss. ii.* represents him with a Sceptre in his Hand, seated in the midst of the Shades, whose Causes are pleaded before him. And *Virgil* adds, that he holds in his Hand, and shakes the fatal Urn wherein are contained the Lots of all Mortals:

Quæsitôr Minos urnam movet.

While the stern *Radamanthus* in *Tartarus* sees to the Execution of the Sentences which his Brother pronounces:

Gnæssius hæc Radamanthus habet durissima regna;

Castigatque, auditque dolos, subigitque fateri

Quæ quisque apud superos furto lætatus inani,

Distulit in seram commissa piacula mortem.

Æneid. vi.

Thus, strictly speaking, *Radamanthus* is there only a subaltern Judge, and as it were *Minos's* Lieutenant Criminal: He prepares the Trials, examines and confronts the Witnesses, extorts from the Guilty, by putting them to the Rack, a Confession of their most secret Faults; and, after his Brother has passed upon them the final Sentence, he puts it in Execution.

As to the Contemporaries of *Radamanthus*, see those of *Eacus* and *Minos*.

Q. Who was *Rhea*, and how came she to be made a Goddess?

A. *Rhea*, was the Daughter of *Cælus* and *Terra*, who with her brought forth *Oceanus*, the Ocean, and with him *Cæus*, *Crcæus*, *Hyperion*, *Japetus*, *Rhea*, *Themis*, *Mnemosyne*, *Phœbe*, *Tethys* and *Saturn*.

Rhea having united with *Saturn*, had by him illustrious Children, *Vesta*, *Ceres*, *Juno*, *Pluto*, *Neptune* and *Jupiter*, the Father of the Gods and Men. *Rhea* was the Name of the Earth, and, as I have said, the Wife of *Chronus* or *Saturn*, a younger Goddess by Generation than *Titæa*, though frequently confounded with *Diana*, *Ceres* and *Proserpine*; with this Distinction however, that *Diana* was taken for the upper Hemisphere of the Earth, and *Proserpine*, as
also